

PA
355
K4
1915
MAIN

UC-NRLF



B 4 048 904

ANNA AND KATA
COMPOSITION AND WITH CASE

A DISSERTATION

Presented to the Board of University Studies of the Johns Hopkins University
for the Degree of Doctor of Philosophy

BY

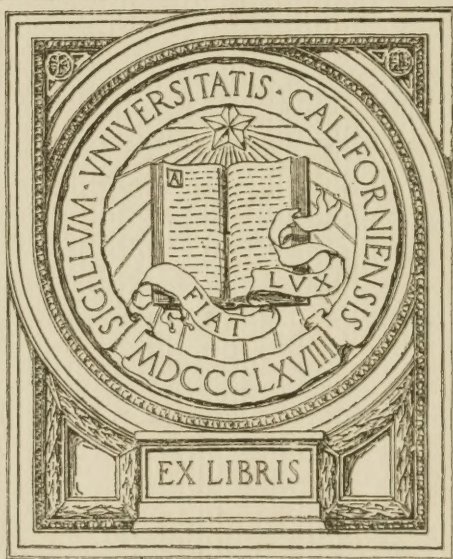
JAMES WILLIAM KERN

—


BALTIMORE

1915

EXCHANGE



EX LIBRIS



Digitized by the Internet Archive
in 2008 with funding from
Microsoft Corporation

ANA AND KATA IN COMPOSITION AND WITH CASE

A DISSERTATION

Presented to the Board of University Studies of the Johns Hopkins University
for the Degree of Doctor of Philosophy

BY

JAMES WILLIAM KERN



UNIV. OF
CALIFORNIA

BALTIMORE

1915

The Lord Baltimore Press
BALTIMORE, MD., U. S. A.

90, 1180
AMERICAN

CORRECTIONS.

P. II, l. 6, instead of	δι' οὗς	read	δι' οὗς
" 12, " 27, " "	taste	"	taste,
" " " 37, " "	κυλινδόμενός	"	κυλινδόμενός
" 16, " 27, " "	πωκῆ	"	πωλῆ
" 17, " 24, " ").	"),
" 18, " 38, " "	δ'	"	δ'
" 19, " 17, " "	εἰ μὲν	"	εἰ μὲν
" 26, " 31, " "	ἀναβρυχισάμενος	"	ἀναβρυχισάμενος
" 27, " 3, " "	Curt. Grundz,	"	Curt., Grundz.,
" 28, " 32, " "	εὐηθικῶς	"	εὐηθικῶς
" 34, " 21, " "	ὀρθῶς	"	ὀρθῶς
" " " 35, " "	τοὺς	"	τοὺς
" 36, " 26, " "	τινες	"	τινες
" 39, " 25, " "	.15)	") 15
" " " 27, " "	ὅπως	"	ὅπως
" " " 37, " "	εὐξαίνην	"	εὐξαίμην
" 41, " 33, " "	πρύμνας	"	πρύμνας
" 45, " 9, " "	Ἰδης	"	*Ἰδης
" 48, " 4, " "	περιφανῶς	"	περιφανῶς
" " " 13, " "	κατά	"	Κατά
" " " 23, " "	πένθος	"	πένθος

regarded the same point of departure, is to assume arbitrarily. There is correspondence between the two sets of words in particular instances, but it is no part of the purpose of this paper to trace these correspondences, inasmuch as they are

UNIV. OF
CALIFORNIA
PA355
K4
1915
MAIN

ANA AND KATA IN COMPOSITION AND WITH CASE.

I. INTRODUCTORY.

The strongly marked relation of contrast existing between the particles *ἀνά* and *κατά*, whether as separate words or in composition, throughout the literature from the earliest record invites an examination, in parallel treatment and with some measure of detail, of their use. This treatment requires consideration of (1) the meaning of the particles; (2) the force of the cases employed; (3) parathetic combinations; (4) prepositional complexes.

The usual statement that the radical sense of *ἀνά* is 'up', of *κατά* 'down', while perhaps as close an approach to the truth as can be made by means of a definition compressed within the limits of a single term, is necessarily misleading and is an illustration of the futility of the attempt to force one language into the mould of another. As well might one, upon noting the simultaneously equal speed of two projectiles in space, conclude that their initial velocity was the same.

Apart from the general observation that probably no word of one language, however unmistakable itself in meaning, exactly covers the ground of a word in another, the vagueness of the reproduction is enhanced in those cases in which definiteness of signification is lacking in the defining word. Even though it be conceded that, as a mere matter of 'translation'—largely a surface process—'up' necessarily reflects *ἀνά*, 'down' *κατά*, a concession by no means allowable, it is still to be borne in mind that 'up' and 'down' are terms that depend for their application upon the point of view, the point of departure. To assume that the user of *ἀνά* and *κατά* and the user of 'up' and 'down' occupied the same point of view, regarded the same point of departure, is to assume arbitrarily. There is correspondence between the two sets of words in particular instances, but it is no part of the purpose of this paper to trace these correspondences, inasmuch as they are

sporadic and of no special importance except for occasional illustration. Term-for-term definition can, at best, do no more than roughly approximate the word's true meaning, which must be found, if found, in etymology and use, in the behavior of the word as the Greek saw and handled it.

II. ETYMOLOGY OF 'Ανά.

The first syllable of *ἀνά* is commonly referred to the deictic stem *a-*, which appears also in *ἐ-κεῖ*, *αὖ*, *ἄλλος*. The augment arose from the same source. See Whitney, *Language and its Study*, p. 267; Curtius, *Gk. Vb.*, pp. 72-76; G. Meyer, *Gr. Grammatik*, S. 420; L. Meyer, *Vergl. Grammatik*, S. 577; Brugmann, *Comp. Gram.*, IV, p. 24; V. Henry, *Comp. Gram.*, p. 256.

If Brugmann's view that the augment was originally an independent word, an adverb to which the verb afterwards became enclitic, is correct, this fact appears to throw some light on the practical disappearance from the language of *ἀνά* as a separate word. The deictic character of both prefixes furnished the verb an appui of which in course of time it availed itself universally. The coalition may have been retarded in the case of *ἀνά* during the Homeric period by the fact that an explicit article was as yet undeveloped.

The association of *ἀνά* with the accusative was maintained only at the cost of a struggle; there is a contending of force against force: on the one hand the force that will keep the image before the eye, on the other the force that tends to a conclusion. The particle was driven into the bosom of the verb and exercised its function under the verb's protection.

External influences and situations constitute the chief sphere in which *ἀνά* operates. Thus, as verbal prefix, with verbs of (1) questioning: *ἀνερρωτᾶν*; (2) emotion: *ἀναγελᾶν*, *ἀνακαγχάζειν*, *ἀνακλαίειν*, particularly where the cause is present as indicated by verbs of sight, hearing; (3) memory: *ἀναμνησκεισθαι*; (4) search: *ἀναμένειν*, *ἀνερυνᾶν*, *ἀνενρίσκειν*.

'Ανά compared
with οὐ.

Whatever view is held of the origin of οὐ, whether with L. Meyer (p. 599, op. cit.) it be derived from a pronominal stem or with Horton-Smith (*A. J. P.* 18. 52) we refer it to an Idg. root meaning 'fail,' there is not lacking in the word evidence of

the feeling on the part of its users of a deictic content which appears in the negative of statement in general, more particularly in that use of it in which reference is made to the substance of what goes before (A. J. P. 3. 202).

This power of pointing to the surroundings, to that which calls for attention from the outside, is strikingly shown in Homer in protases of the $\epsilon\iota$ ($\alpha\iota$) $\omicron\upsilon$ type as contrasted with those in which $\mu\eta$ appears (A. J. P. 33. 449). There are 85 $\epsilon\iota$ ($\alpha\iota$, $\eta\iota$) $\mu\eta$ protases in Homer (Il. 52, Od. 28, Hymns 5). Of these, 48 are of the unreal form and in every instance the protasis follows, although the positive unreal protasis is not so restricted (Il. 23. 526). The tone of expression, produced by the order, is passionless, deliberate. The obstruction is first located, then removed. Of the remaining 37 protases 29 follow. Here the tone of calm assurance on the part of the speaker gives the clue to the order. Vision is not disturbed. Time is taken for reflection, correction. Examples are: Il. 2. 261. 387. 491. 5. 177. 215. 7. 98. 14. III. 16. 32. Od. 2. 71. 5. 178. 9. 278. 14. 373. 16. 103. 17. 383. h. Cer. 78. In the eight protases which precede are expressed various emotions. In Il. 1. 137. 324 the speaker's sense of the wrong done him overrides prudence. In 9. 515 appeal is made to the hearer's self-love and feeling of what is due him. The fancy of the hero must be tickled. Od. 1. 289 suggests the speaker's sympathy. In 2. 220 appears the impulsiveness of filial love. In 9. 410 the hearers' reasoning faculty adapts $\mu\eta$ from the preceding deceptive $\omicron\upsilon$ -, and their surprise at the announcement gives the conditional member its prominence. Compare 14. 398 and h. Merc. 174, which conveys a threat. In all there is a note of nervousness distinctly at variance with the tone of the reverse order.

$\epsilon\iota$ ($\alpha\iota$) $\omicron\upsilon$ is found in 14 passages in Homer: Il. 3. 288. 4. 55. 160. 9. 435. 15. 162. 178. 215. 20. 129. 138. 24. 296. Od. 2. 274. 12. 382. 13. 144. 19. 85. In every case the protasis precedes. Here the deliberateness, on the one hand, that characterizes $\mu\eta$ when it sinks restfully and confidently to the end and the impulsiveness which marks it in its rush to the front under the stress of personal feeling on the other are arrested by external circumstances which affect not only the character of the negative, but also the order. The intervention of the

apodosis would be a barrier between the pointer and the thing pointed at. In *οὐ* is implied the impress of the surroundings on the actor, in *μή* the impress of the actor on the surroundings.

What has been said of *οὐ* in this connection seems true whether fully developed adhaerescence (*εἰ οὐκ ἐθέλωσιν, εἰ οὐκ εἰώ*) or only its shadow is present. *Οὐ*, as *ἀνά*, seeks the shelter of the verb, but neither on that account ceases to point. *Μή* knows no adhaerescence, seeks no shelter, asks no quarter. *Μή* will have the last word or will explode.

The external influence affecting the negative varies in character. Compare Hdt. 5. 97. Dem. 54. 29. Eur. Ion 347. In Plat. Prot. 319 B: *ὅθεν δὲ αὐτὸ ἡγοῦμαι οὐ διδακτὸν εἶναι μηδ' ἑπ' ἀνθρώπων παρασκευαστὸν ἀνθρώποις* the shift from *οὐ* to *μή* marks the advance from the plane of observed fact to the plane of personal guaranty, the merging of particular items in general conclusion. For the effect of the order, whereby the actual foreshadows the ideal, compare *οὐ μή* (A. J. P. 3. 202. 23. 134). Compare Soph. Ph. 1058: *ἐγὼ θ', ὅς οἱμαι σοῦ κάκιον οὐδὲν αἰ| τούτων κρατύνειν, μηδ' ἐπιθύνειν χερί*, where the first negative reflects *σοῦ*, the second *ἐγώ*.

Another point of attachment of *ἀνά* to *οὐ* through the augment appears in the fact that the augment is employed only with that mood of which *οὐ* is primarily and preëminently the negative, and the bond is drawn still closer if, as Curt. (Grundzüge, fünfte Aufl., S. 306) holds, *ἀνά* is related to the negative prefix.

Fluctuation between *οὐ* and *μή* appears in expressions of conditional form depending on emotional notions, according as the emotion is excited by some external fact or observation, or is due to the personal attitude of the speaker. Thus, Isoc. 1. 44: *καὶ μή θαυμάσης, εἰ πολλὰ τῶν εἰρημένων οὐ πρέπει σοι πρὸς τὴν νῦν παροῦσαν ἡλικίαν. οὐδὲ γὰρ ἐμέ τοῦτο διέλαθεν*. Thuc. 1. 121, *οὐ* harks back to *χρήματα κτέ*. Dem. 15. 23, *οὐ* refers to the fact, recited in 22, how *Ἀργεῖοι* resisted *Λακεδαιμόνιοι*. Plat. Phaed. 97 A. Lysias 30. 32, reference is to definite experiences. Isae. 6. 2. Dem. 8. 55. 38. 18. Aeschin. 3. 242. Hdt. 7. 9. 46. Plat. Meno 91 D. *Μή* developing the personal, ideal side of emotion appears in Dem. 4. 43. Aeschin. 3. 147. Plat. Lach. 194 B: *καὶ ὡς ἀληθῶς ἀγανακτῶ, εἰ οὕτως ἂν τοῦ μή οἷός τ' εἰμὶ εἰπεῖν*.

ροεῖν μὲν γὰρ ἔμοιγε δοκῶ περὶ ἀνδρείας ὃ τι ἔστιν, οὐκ οἶδα δ' ὅπῃ με ἄρτι διέφυγεν, ὥστε μὴ ξυλλαβεῖν τῷ λόγῳ αὐτὴν καὶ εἰπεῖν ὃ τι ἔστιν, the complaint is a protest, not against external conditions, but against the speaker's own lack of power to express himself.

The element -νά of ἀνά suggests the -να- of ἐκείνος, the far-away, dreamland demonstrative, whose incapacity to assume real leadership (A. J. P. 23. 124), to do more than pose, singularly reproduces in usage the behavior of the particle. 'Εκείνος is preëminently the demonstrative of external relation, of situations in which appeal is made to sight, hearing, memory, either actually or by implication. Thuc. 1. 51: πρὶν τινες ἰδόντες εἶπον ὅτι νῆες ἐκείναι ἐπιπλέουσι· τότε δὲ καὶ αὐτοὶ ἀνεχώρουν. 3. 59: ἡμέρας τε ἀναμνήσκομεν ἐκείνης ἢ τὰ λαμπρότατα μετ' αὐτῶν πράξαντες νῦν ἐν τῇδε τὰ δεινότατα κινδυνεύομεν παθεῖν. Andoc. 3. 25: ἀναμνήσθητε γὰρ . . . τῆς ἡμέρας ἐκείνης, ὅτε Βοιωτοῖς τὴν συμμαχίαν ἐποιοίμεθα, τίνα γνώμην ἔχοντες ταῦτα ἐπράττομεν. Dem. 19. 18. 20. 160: παρὰ πάντα δὲ ταῦτα ἐκείνο ἔτι ἀκούσατέ μου. 21. 216. Plat. Symp. 223 A: ταῦτα ἐκείνα . . . τὰ εἰωθότα.

III. ETYMOLOGY OF Κατά.

The first syllable of κατά seems referable to the stem of the interrogative pronoun as it appears in Skt. *kas*, Ionic *κῶς*, *κότερος*, Latin *quis*. On the phonology, Curt., *Grundz.*, S. 466.

Throughout the literature from Homer onward there persists in κατά the sense of dominance of the situation by power physical and other. The notion of conscious control of the matter in question is imbedded in that use of the interrogative in which the questioner enforces his personal conviction, the question that strangles reply. Il. 1. 123: πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί; Dem. 18. 312: ἀλλ', ὦ τᾶν, εἰ μὴδὲν τοιούτων, εὐνοιά γε καὶ προθυμία· ποῦ; πότε; ὅστις . . . οὐδ' ὅτε ἅπαντες . . . οὐδὲ τότε . . . ἐπέδωκας οὐδὲν, οὐκ ἀπορῶν, πῶς γάρ; ὅς γε κεκληρονόμηκας . . . So in Latin: *quin taces, quin tace, quin etiam*, wherein the speaker's confident assertion or direction has substituted the original note of interrogation. Cic. Mil. 29: *quin sic attendite*. Fam. 7. 30. 1: *quin hinc ipse evolare cupio*. The equivalence of statement in this use of the question is even more clearly shown by its treatment in *or. obl.*: *Quid se posse*. This form of interrogation, as opposed to that in

which an answer is expected, a complement implied, connotes the power of generalization. It has the actualities under control, has but to announce the decision. Compare the use of *οὗτος* (A. J. P. 23. 124) at the head of the sentence, scorning the formal copula, surveying and summing up the details of what goes before.

Upon *οὗτος*, the universal demonstrative, hinges the relative (A. J. P. 23. 256), and to the latter, as to the former, belongs the power of assembling the scattered items into an ordered whole. The creative sense is present in the causal clause, in the concessive, the granted notion (A. J. P. 1. 54).

In the generic relative, veiling the imperative, is indicated the sweep of the eye over the whole field, the vision conjured up, and the negative is the negative of the creative sphere (A. J. P. 23. 132, 134). The generalizing force of the relative is enhanced by the attachment of the indefinite, often with dismissive *οὐν*—a manner of sigh of relief over the attained result. Thuc. 4. 16: *ὁ τι δ' ἂν τούτων παραβαίνωσιν ἑκάτεροι καὶ ὀτιοῦν, τότε λελίσθαι τὰς σπονδάς*. Compare the universalizing nature of -cunque, -que (Gildersleeve L. G. III. 2) and the abandon of the double formations. *Quidquid id est*.

The copulative *que* (Vaniček, Etymologisches Wörterbuch, S. 43), as its kindred *τε*, joins like to like, claims its own, takes the next term as a matter of course (A. J. P. 31. 361). If *τε* is derived from the interrogative-indefinite stem (Curt., Grundz., S. 487), the claim of generalization that is made for it would appear well founded. This seems to be the effect of the particle in connection with *οἶος*. The tendency latent in the word is developed, direction is given to power. *Οἶος* is 'disposition', *οἶός τε* 'position' (A. J. P. 7. 165).

The -τά of *κατά* suggests the -το- of *οὗτος*, the immediate, present, pressing demonstrative. *Κατά* has taken on its completed form at the beginning of our record, and the steps by which it reached that form may not with certainty be traced, but what was more natural than that, in the development of the word's highly specialized sense, the interrogative should summon to its aid so significant an element of so potent a member of the company in which it trained? The power of *οὗτος* at the head of the sentence would suggest this and the crisp, masterful way in which this demonstrative summarizes

and dismisses the matter in hand, e. g. in the inverted order of the relative clause, brings it strikingly close to *κατά*. Dem. 4. 30: ἃ μὲν οὖν ἡμεῖς . . . δεδυνήμεθα εὑρεῖν, ταῦτ' ἐστίν.

Κατά's kinship through the interrogative to the indefinite *τις* is illustrated in the emphatic use. Eur. *El.* 939: ἦνχες τις εἶναι τοῖσι χρήμασι σθένον. So, where *τις* represents an unnamed, secret source of power. Soph. *Aj.* 965: οἱ γὰρ κακοὶ γνώμασι τὰγαθὸν χερσὶν | ἔχοντες οὐκ ἴσασι, πρὶν τις ἐκβάλῃ. The sense of importance latent in *τις* is developed in the combination οὐ *τις* by the nature of the negative. Οὐ can pose and point at its superiors; μὴ does no pointing, no posing, acknowledges no superiors.

There appears a strong tendency in the group of verbs which regularly or occasionally take μὴ with the or. obl. infin. (A. J. P. 31. 77) to admit *κατά* as prefix. So, *αἰνεῖν*: Soph. *O. C.* 1633. ἀρνεῖσθαι: Ar. *Eq.* 572, Soph. *Ant.* 442. γιγνώσκειν: Xen. *Cyr.* 6. 1. 36. δοκεῖν: Plat. *Prot.* 352 C, *Hdt.* 6. 16. ἐγγυᾶσθαι: Plat. *Prot.* 336 D, *Legg.* 872 B. ἐλπίζειν: Dem. 28. 22, *Hdt.* 8. 136. ἐρεῖν: Xen. *Cyr.* 7. 1. 18, *Hdt.* 5. 92. ἡγεῖσθαι: Plat. *Sophist.* 230 D, *Theaet.* 200 E. λέγειν: Plat. *Rep.* 346 E, *Il.* 24. 407. μαρτυρεῖν: Lys. 7. 11, Dem. 28. 11. νεύειν: h. Merc. 525. ὁμνύειν: *Hdt.* 2. 179, Dem. 39. 4. ὁμολογεῖν: Plat. *Prot.* 336 B, *Andoc.* 1. 42. πιστεύειν: Xen. *An.* 1. 9. 8, *Plut. Lysan.* 8. φάσαι: Xen. *Mem.* 1. 2. 39, Soph. *O. T.* 505. Of these the great majority do not compound with *ἀνά*. Among verbs of showing and knowing with dependent participle *δεικνύειν* and *εἰδέναι* admit μὴ and compound with *κατά*. Thuc. 1. 76. Soph. *Ant.* 1064. Eur. *Tro.* 970. Plat. *Rep.* 407 D.

IV. CASES.

The union of two distinct elements constitutes the ultimate basis of language. First, action, which clothes itself in forms collectively termed verb. Action, primarily considered, is independent of external limitation, is the product of will. Among the attributes of action as manifested in language are mood, tense, voice. Second, that which is known to grammar as noun. Noun is in its nature limitative, the complement of verb (A. J. P. 23. 10). Attributes of noun are case, number, gender. The play of thought between these poles produces

language (A. J. P. 31. 362-3). Noun and verb invade each other's territory. 'They footed it'. 'It's a go'. Fix the verb, it becomes a noun. Melt the noun, it becomes a verb (A. J. P. 29. 270).

The cases, the character of whose limitation of action requires consideration here, are the accusative and the genitive. The dative is involved in very subordinate degree.

The Accusative. The accusative, *αἰτιατικὴ πτῶσις*, in case force stands in marked antithesis to the genitive. For, whereas the genitive presents the

notion of a sphere of possibilities, a field largely independent of that which falls within its range, be this noun or verb, the accusative has no existence apart from action (A. J. P. 2. 88-9).

The accusative has been described (Gildersleeve, L. G. 327) as forming temporary compounds with the verb. It marks the effect, the precipitate of the action, and is its representative in substantive form; is the action crystallized. Plat. Sophist. 230 C: ἀπαλλάττονται πασῶν ἀπαλλαγῶν ἀκούειν τε ἰδίστην καὶ τῷ πάσχοντι βεβαιότατα γιγνομένην. Polit. 258 A: οὐδέτερα, i. e., οὔτε συνέμικα οὔτε ἀκήκοα. Soph. Ph. 918: NE. μὴ στέναζε πρὶν μάθης. | ΦΙ. ποῖον μάθημα; Ar. Plut. 1056: βοῦλει διὰ χρόνον πρὸς ἐμὲ παῖσαι . . . | . . . παιδιὰν τίνα; Dem. I. 11: τὸ μεμνηῖσθαι τὴν χάριν.

Transitoriness and mobility of action reflects itself in accusative case usage and close at hand lies the suggestion of power, creative, destructive (A. J. P. 23. 134; 33. 448), which is capable not only of storing itself in the substantive, but of releasing itself again therefrom upon the subject. Il. 6. 468: ὄψιν ἀτυχθεῖς, | ταρβήσας χαλκόν τε ἰδὲ λόφον ἱπποχαίτην. The neuter, result of action (A. J. P. 31. 77), is readmitted to the stream at its source: παῖς is τέκνον trailing τοκεῖς. To this power of completing the circuit of the action, of returning it upon itself, is perhaps best referred the sense of recoil dominant in the impersonals ἐξόν and the like as reflected in their habitual coloring of opposition (A. J. P. 6. 336. 25. 111). The accusative, forced into the open, carries the heat and glow of the action, which may reveal itself in the form of a terminus, a dead wall of resistance, at any point. Object and object are one (A. J. P. 31. 76). Compare the compressive, precipitative effect of the aorist by the side of the imperfect. The stream ap-

pears and disappears, contracts and expands before the eye of the beholder.

This recall of the action borrowed from the verb is manifested in the common prose use of *διά* with the accusative. Plat. Rep. 549 D: *καὶ ἐλαττονμένης διὰ ταῦτα ἐν ταῖς ἄλλαις γεναιξίν*. Dem. 6. 6: *δι' οὗς*, the compulsion exercised by *λογισμοί*: *δι' ὧν*, the channel in which the vision moves.

For illustration of these qualities may be mentioned, on the one hand, the principle of prolepsis, a manner of arbitrariness, whereby the verb nervously summons from the heart of another construction what it will (A. J. P. 23. 19). The case employed here is usually the accusative. Dem. 36. 59: *οὐ γὰρ ἔγωγ' ὁρῶ καιρὸν ἐν τίνι ἂν μᾶλλον βοηθήσειέ τις αὐτῷ*, the very core of the matter rushes into the embrace of the verb. Plat. Rep. 506 C: *οὐκ ἤσθησαι τὰς ἄνεν ἐπιστήμης δόξας, ὡς πᾶσαι αἰσχυραί*; Legg. 664 E: *τάξεως δ' αἰσθησιν . . . ἐφάπτοιτο*, a spark before the flash. In Od. 3. 193: *Ἀτρείδην δὲ καὶ αὐτοὶ ἀκούετε . . . | ὥς τ' ἦλθ'*, the accusative is the subordinate clause in miniature. Lycurg. 62: *τὴν Τροίαν τίς οὐκ ἀκήκοεν ὅτι . . . ἀοίκητός ἐστι*; Xen. An. 3. 5. 18: *τὴν γὰρ ὑπερβολὴν τῶν ὁρέων ἐδεδοίκεσαν μὴ προκαταληφθείη*. The proleptic word occurs, however, also in the genitive in different setting. Dem. 19. 39: *Ἀκούετε, ὦ ἄνδρες Ἀθηναῖοι, τῆς ἐπιστολῆς, ὡς καλὴ καὶ φιλόανθρωπος*, the case foreshadows contact with details, recognizes an outside world.

On the other hand, the so-called attraction of the relative, almost invariably from the accusative, illustrates the readiness of the case to allow itself to be dismissed. The accusative represents work done; it makes way for that which contains more vitality. This facility of movement, unsteadiness of form, is well shown by Dem. 48. 45: *τῆς οἰκίας ἧς ἔφασκες μισθῶσαί μοι ὡς σαντοῦ οὔσαν*, where the form recovers itself as the force which banished it fades with distance. In Isoc. 15. 133: *ὁρᾷς δὲ τὴν φύσιν τὴν τῶν πολλῶν ὡς διάκειται πρὸς τὰς ἡδονὰς, καὶ διότι μᾶλλον φιλοῦσι τοὺς πρὸς χάριν ὁμιλοῦντας*, prolepsis and attraction are combined; the detail, apart from case, involved in *φύσις* is reflected in *ὡς*, while the particular instance that comes in *διότι* is foreshadowed in the case. Compare Soph. El. 480: *ὑπεστί μοι θράσος, | . . . κλύουσιν |*. Plat. Rep. 422 B: *οὐδ' εἰ ἐξείη . . . ὑποφεύγοντι . . . ἀναστρέφοντα κρούειν*. The action, the expression of will, leaves the traces of its conjuring, whether

up or down, in the case. Compare Livy 21. 5. 5: *partiēdo praedam beside stipendio exsolvendo*. 'Easy come, easy go'.

The Genitive.

The genitive exhibits the character of a convenient, if fossilized (Gildersleeve, Pindar, I. E. p. 90), adjective. Thus, to cite a few instances from many, Od. 20. 264-5: *δήμιος, Ὀδυσῆος* match 18. 353: *Ὀδυσῆιον*. Hdt. 5. 101: *καλάμιναι, καλάμων*. Plat. Prot. 313 B: *ἐσπέρας ἀκούσας, ὄρθριος ἤκων*. Theaet. 194 E: *κοπρῶδες, τοῦ κηροῦ*. Dem. 22. 70: *σαπροῦς, ἥν ἡ ῥόδων, χρυσίου*. Aesch. Cho. 489: *οἴκτειρε θῆλυν ἄρσενός θ' ὁμοῦ γόνον*. Beside Il. 9. 219: *ἰξεν . . . | τοίχον τοῦ ἐτέροιο* may be ranged Eur. And. 266: *κάθησ' ἐδραία*. Perhaps the same principle is present in such uses as that of Il. 24. 264: *ἵνα πρήσσωμεν ὁδοῖο* (qs. ὅδοιο?). Compare *ἀκούειν* with predicate adjective. Soph. O. C. 988: *οὐ γὰρ οὐτ' ἐν τοῖσδ' ἀκούσομαι κακὸς | γάμοισιν*.

The element in common is emphasis on the noun-pole as contrasted with the verb-pole. Compare *πον* in its appeal to the outside (A. J. P. 30. 14). Soph. O. C. 1549: *ὦ φῶς ἀφεγγές, πρόσθε ποῦ ποτ' ἦσθ' ἐμὸν*. Note the suspending force of the case in expressions of time. Plat. Legg. 798 B: *ἀκίνητοι γέγονται μακρῶν καὶ πολλῶν χρόνων*. By the employment of either the poles are kept apart, perspective is provided, the picture is painted, the spectator is implied, who may be jubilant, Aesch. Agam. 1359: *νεκρὸς δὲ τῆσδε δεξιᾶς χερὸς, | ἔργον δικαίας τέκτορος*—compare 'my meat'—or querulous, Ar. Ach. 1: *τὴν ἐμαντοῦ καρδίαν*. Soph. El. 1183: *φεῦ τῆς ἀνίμφου δυσμόρου τε σῆς τροφῆς*. It is the clinging thing—taste, smell, touch—that attracts or repels. Hdt. 6. 5: *ἐλευθερίης γευσάμενοι*. Eur. Alc. 1069: *ὦ τλήμων ἐγὼ, | ὥς ἄρτι πένθους τοῦδε γείνομαι πικροῦ*. 'Out, damned spot!'

This interchangeableness of form, based on equivalence of content, occurs with many varieties of shading. Thus, contrast Il. 5. 741: *Γοργείη κεφαλὴ δεινοῖο πελώρου* and 8. 349: *Γοργοῦς ὄμματ' ἔχων* with Ar. Nub. 153: *τῆς λεπτότητος* and Av. 317: *ἄνδρε γὰρ λεπτῷ σοφιστᾷ δεῖρ' ἀφίχθαι ὥς ἐμέ*. Genitive and participle reciprocate. Compare Od. 10. 411: *ἐπὶν βοτάνης κορέσσονται* with 499: *αὐτὰρ ἐπεὶ κλαίων τε κυλιδόμενός τ' ἐκορέσθη*.

The genitive is a mixed case, but the fact that it involves the possibility of ablative force seems in no way to hinder the identification in sense of the two forms of expression. For

example, the existence, potentially, of the ablative in the adjective is suggested, in the light of Od. 15. 425: ἐκ μὲν *Κιδωνίως πολυχάλκου εἶχουμαι εἶναι*, by Il. 6. 290: ἔργα *γυναικῶν | Κιδωνίων*, τὰς αὐτὸς Ἀλέξαιδρος *θεοειδῆς | ἥγαγε Κιδωνίηθεν* and, in general, it must be left to the nature of the surroundings to determine which of the two phases of the case's use, the pure or the ablative, is covered by the adjective in a particular instance.

The participle also—the adjective in motion (A. J. P. 23. 12)—alternates with the case and at once interprets it and is interpreted by it in situations in which from the nature of the connection the ablative sense is implied. Eur. Hipp. 473: *Λῆγε μὲν κακῶν φρενῶν, | Λῆξον δ' ὑβρίζονσ'.* Let the skin but be loose (A. J. P. 23. 259), it is capable of backward as well as forward movement.

Whatever objection (A. J. P. 2. 93) may be raised to the etymological identification of genitive and adjective, the readiness with which the one substitutes or parallels the other in use seems a clear indication that the Greek user felt the content to be the same. The fact that there is not a separate adjective expression corresponding to each category of genitive usage can hardly be taken to mean that to the Greek consciousness the two forms were not substantially equivalent. The mere formal handiness of the case, the comparative ease with which by its use the parts entering into the presentation of a complex idea can be combined give it in many situations preference over the adjective. Thus, while in Plat. Legg. 708 D *πολυχρόνιον* might easily both in sense and in formation have matched *παυχάλεπον*, the adjective that in 819 D had paralleled *ἀνθρώπινον*, substituting in full measure of meaning *ὑγρῶν τανῶν θρεμμάτων*, would have been a monstrosity. The function, however, is clearly established in at least a considerable part (Gildersleeve, Pindar, I. E., p. 91) of the field, and so long as a language retains a form in full function anywhere, the type is alive everywhere (A. J. P. 2. 92).

As the participle, as the adjective—the participle at rest—, so the genitive attends its substantive as a skin. Each with its own degree of closeness of attachment, each with its own amount of movement, provides the sustaining medium for the substantive, which is often not in sight; each frame suggests the appropriate picture: οἱ ἀγαθοί, οἱ λέγοντες, τὰ ὄντα, εἰς Ἄιδου

(A. J. P. 18. 120). This floating, suspensory element characterizes the case through the entire range of its use, of which elements the former seems more prominent in the participle, the latter in the adjective and the genitive.

In the genitive's struggle for independence arose, with the coöperation of the participle, the so-called genitive absolute, a union which throughout the Homeric poems retains tenaciously its original form. The emphasis upon the noun end of the combination is pronounced in the regular expression of the subject and in the universal employment of the genitive. The bone of the action has not yet had time to work through the flesh, and only comparatively late does it manage to do so in the evolution of the accusative absolute (A. J. P. 23. 24). Even when the inflected subject begins to fall away—a process which is faintly foreshadowed in Homer—the case of the original construction clings on, reluctantly makes place for the bare action as reflected in the accusative form (A. J. P. 6. 336).

Attachment suggests detachment and in the single form the Greek has involved the potentiality of two case usages, leaving to the intelligence of the hearer the determination of the presence or absence of current or the direction of the current. The same principle is operative in the inference of the subject, e. g., Lys. 1. 10: *ἵνα τὸν τιτθὸν αὐτῷ διδῶ καὶ μὴ βοᾷ*, in the double possibility of direction in *παρά* with the accusative, e. g., Thuc. 3. 93 beside Dem. 4. 11, and in other connections, notably in the variety of coloring displayed in the participle (A. J. P. 23. 12; 35. 233). For the double use of the case with *ἔχασθαι*, compare Il. 2. 97: *κήρυκες βοδῶντες ἐρήττων, εἴποτ' ἀντῆς | σχοίατ', ἀκούσειαν δὲ διοτρεφέων βασιλῆων* with Od. 5. 429: *ἀμφοτέρῃσι δὲ χερσὶν ἐπ' ἐσσύμενος λάβε πέτρης, | τῆς ἔχετο στείλαχον, εἴως μέγα κῆμα παρῆλθεν* and 9. 435: *αὐτὰρ χερσὶν ἄωτον θεσπεσίῳ | νωλεμέως στρεφθεὶς ἐχόμην τετληότι θυμῷ*. As οὐ, as μή (A. J. P. 33. 448) reflects each its own world, each its own kind of world, so the lacking half (A. J. P. 27. 201) is foreshadowed in *ἐρήττων*, in *χερσὶν*, and the mind is attuned for the more ready reception of the separative notion on the one hand, the reciprocal on the other.

The genitive in its full scope is an open sea with *ρήχίη καὶ ἄμπωτος* and at the turn the preposition, the gnomon of merged cases (A. J. P. 2. 92), tends to emerge. Thus, in the diversi-

fied case-construction with verbs of hearing the employment of the preposition marks the alertness of the mind to the direction of the movement, whereas ordinarily the definite indication is lacking. Here, as elsewhere, the genitive-ablative is a flux, and out of the particular situation the special sense arises. Plat. Gorg. 470 C: ΠΩΛ. *Ὡς μὲν οὖν, ὦ Σώκρατες, ἀποκρι-
ναι ταῦτό τοῦτο. ΣΩ. ἐγὼ μὲν τοίνυν φημί, ὦ Πῶλε, εἴ σοι παρ' ἐμοῦ
ἡδυν' ἔστιν ἀκοῦειν*, wherein the preposition stresses the recognition of delegated authority. The more emphatic expression may be due to the contrast of sources of information. Dem. 4. 3: *ἔπειτα ἐνθυμητέον καὶ παρ' ἄλλων ἀκούουσι καὶ τοῖς εἰδόσιν
αὐτοῖς ἀναμνησκομένοις*. Hdt. 5. 13: *θωμάζων δὲ ὁ Δαρεῖος τὰ τε
ἤκουσε ἐκ τῶν κατασκόπων καὶ τὰ αὐτὸς ὥρα ἄγειν αὐτὴν ἐκέλευε*. Isoc. 12. 5: *ὑπ' ἄλλων δέ τινων οὐχ οἷός εἰμι γνωσκόμενος ἀλλὰ τοιοῦτος
ὑπολαμβανόμενος, οἷον ἂν παρ' ἑτέρων ἀκούσωσιν*: or to the importance attached to the speaker as the source of authority. Od. 19. 93: *πάντα γὰρ εἷ' ἤδησθ', ἐπεὶ ἐξ ἐμεῦ ἔκλινε αὐτῆς*. Further, Dem. 19. 217: *ἂ ὑμεῖς ἴστε καὶ οὐ παρ' ἡμῶν ὑμᾶς ἀκοῦσαι δεῖ*. 20. 52: *ἂ παρ' ὑμῶν τῶν πρεσβυτέρων αὐτὸς ἀκήκοα*.

A dominant note in the behavior of the genitive, be the characteristic logical or psychical (A. J. P. 31. 74), appears to be the recognition of a sphere, external to the actor, invested with its own rights and powers, a sphere of personal or quasi-personal character, capable of receiving and, by natural consequence, of giving. It needs and is needed. Πατρική seems a fairer and fuller definition than γενική.

**Case-usage
reflected in
the Question.**

The Question expresses the attitude of the questioner toward the outside world. This attitude varies, with different mood coloring, from absolute personal conviction and independence to entire dependence and submission. In like manner the posture of the actor in relation to his world as reflected in noun through case is shown by the nature of the cases. The case-regimen of the verbs of sense will serve for illustration. The Question divides itself into three groups: (1) Rhetorical; (2) Deliberative; (3) Genuine; according as the questioner is completely independent, in varying degree independent, or entirely dependent upon the matter of the question. Case usage separates the sense verbs into three groups: (1) Sight, accusative only; (2) Hearing, variation between accusative

and genitive; (3) Taste, Smell, Touch, genitive only (A. J. P. 31. 75).

(1) a. Soph. El. 911: πῶς γάρ; compare: What!

(1) a'. Plat. Prot. 336 B: ἀλλ' ὁρᾷς . . .

No mood, no case; no coloring of decision, no dependence on externals.

b. Il. 17. 260: τίς κεν ἦσι φρεσὶν οὐνόματ' εἵποι;

b'. Pind. O. 9. 165: ὀρῶντ' ἀλκάν.

Aesch. Pr. 504: τίς | φήσειεν ἂν πάριθεν ἐξευρεῖν ἐμοῦ;

Hes. Sc. 426: δεινὸν ὀρῶν ὄσσοισι.

Decision colored by mood and case of inner world.

c. Thuc. 3. 45: πόλις τε ἀφίσταμένη τίς πω . . . τούτῳ ἐπέχειρῃσε;

c'. Xen. An. 1. 8. 26: τὸν ἄνδρα ὀρῶ.

Decision colored by mood and case of outer world.

(2) a. Soph. O. C. 310: ὦ Ζεῦ, τί λέξω; ποῖ φρενῶν ἔλθω, πάτερ;

(2) a'. Od. 21. 237: ἦν δέ τις ἦ στοναχῆς ἢ κτύπου ἔνδον ἀκούσῃ | ἀνδρῶν ἡμετέροισιν ἐν ἔρκεσι. 10. 311: ἔνθα στὰς ἐβόησα, θεᾶ δέ μεν ἐκλυεν αὐδῆς.

Thuc. 2. 21: ἦδον χρησμούς παντοίους, ὧν ἀκροᾶσθαι ἕκαστος ὥργητο.

In a the impulse from the outside that must be met appears in the mood of λέξω, ἔλθω: in a' in ἀνδρῶν . . . ἔρκεσι, ἐβόησα, ἦδον . . . παντοίους.

Influences external to questioner and actor hold decision in abeyance. No full grasp of the situation. The will of another operative.

b. Il. 18. 188: πῶς τ' ἄρ' ἴω μετὰ μῶλον; ἔχουσι δὲ τεύχεα κείνοι.

b'. Dem. 24. 208: καὶ μὴν εἰ αὐτίκα δὴ μάλα κραυγὴν ἀκούσαίτε.

Xen. Mem. 1. 2. 36: μηδ' ἑάν τι ὠνῶμαι, ἔφη, ἦν πωκῇ νεώτερος τριάκοντα ἐτῶν, ἔρωμαι ὁπόσον πωλεῖ;

Eur. El. 752: οὐκ οἶδα πλὴν ἐν* φόνον οἰμωγὴν κλύω.

As the personality of the questioner exerts itself against the opposing influence and tends to reach its own conclusion, so hearing, through affinity to its neighbor higher in the scale, condenses the surrounding mist into a drop. Hearing largely sees through a glass, darkly, but knows how to assert its rights, to remove the film (Aesch. Sept. 98-101). An analogous process may be the behavior of the peculiar Homeric

subjunctive, with its negative οὐ (A. J. P. 31. 78). Hom. Hymn. 1. 1: μνήτομαι οὐδὲ λάθωμαι Ἀπόλλωνος ἱκάτοιο. Mood of will tempered by external fact (A. J. P. 23. 134). Compare οὐ μὴ. Similarly, in recomposition (προσαπο-, συνεπανα-) the prefixes exercise their force in order from within outward, not reversely.

(3) Ar. Nub. 239: ἦλθες δὲ κατὰ
τί;

Plat. Prot. 312 D: εἰ δέ τις ἐκείνο
ἔροιτο . . . τί ἂν ἀποκρινόμεθα
αὐτῷ;

(3) Od. 17. 413: ξέλλεν Ὀδυσσεὺς|
. . . προικὸς γεύσεσθαι Ἀχαιῶν.

Hdt. 4. 147: ἐπεὶ τε ἐγένεσαιο ἀρχῆς.
Hdt. 1. 80: ὥς ὁσφραντο τάχιστα
τῶν καμήλων.

Ar. Lys. 619: ὁσφραίνομαι τῆς Ἰπ-
πίου τυραννίδος.

Od. 19. 473: ἀψαμένη δὲ γενέλου.

Plat. Phaed. 108 B: φόνων ἀδίκων
ἡμμένην.

Responsion to outside world, not of will, but of fact or fancy. Sight—the king sense—appropriates as by right. Hearing feels, if haply it may find—and does find. Taste, Smell, Touch remain satisfied with feeling. But out of the unorganized arises the organized: γεύσασθε καὶ ἴδετε. Note the order in Hdt. 1. 80: ὁσφραντο . . . εἶδον.

Participle is skin—of a live thing, of a dead thing—adhering, if loose. Even though but a film (A. J. P. 29. 270), it serves to float its freight. That which is conjured up, conjured down, is dead; it has been swept into the current of the action, has lost its individuality. But the verb preserves its sentient contact through the floater. The leading note is the deadness of the dominated thing; the contact is incidental, secondary. Ὅρῳ σε is antecedent to ὁρῶ σε πρέχοντα. In the range from the necessary participle with actual perception through the occasional participle with intellectual perception to the favorite ὅτι with finite verb with intellectual perception may be traced, if roughly, the relation of sentiency to the world—outside, inside. Actual perception (A. J. P. 31. 79) requires a covering, a surface; intellectual perception has to do with the precipitate only, with that which is under the surface. But perception as it passes from the actual to the ideal does not always immediately emerge from the shadow of the actual into the full light of the ideal. The skin may hold on, the memory of the former association may be retained.

Note the transition from the outer world to the inner as reflected in οὐ μή. Soph. Ph. 416-18.

The participle is not the only skin; the genitive is another, perhaps a deeper layer than the participle. As verbs of perception take the participle, so may they take the genitive. Finite forms of γινῶναι and εἰδέναι with the genitive are found in Homer in the following passages:

Il. 4. 357: ὥς γυνῶ χωόμενοιο.

12. 229: ὧδέ χ' ὑποκρίναιτο θεοπρόπος, ὃς σάφα θυμῷ
εἰδείη τεράων καὶ οἱ πειθοίαιτο λαοί.

15. 412: τέκτονος ἐν παλάμῃσι δαήμονος, ὅς ῥά τε πάσης
εὖ εἶδῃ σοφίης ὑποθημοσύνησιν Ἀθήνης.

Od. 21. 36: οὐδὲ τραπέζῃ | γνώτην ἀλλήλων.

23. 109: ἦ μάλα νῶι | γνωσόμεθ' ἀλλήλων.

The pressure of the outside world is recognized. There is preparation for what is yet to come. The details of testing the identity of a friend, wise reserve in the presence of an angry man, scope for the skill of the artisan, of the seer—all these are reflected in the case. The genitive is another stream with which the stream of the action mingles. This is in marked contrast to the ordinary behavior of these verbs. As the construction of intellectual perception has dispensed with the participle that attends actual perception, so the case has lost its contact with externals, has been swept into the current of the verb.

This Homeric group, which is numerous represented in the poems by the participle εἰδώς and is perhaps a survival from an earlier regular usage, throws light on the genitive side of the case-construction of verbs of hearing and other sense verbs.

The composite character of hearing is indicated in various ways. Thus, the will element is shown in the or. obl. acc. with infin., e. g., Xen. Cyr. 4. 5. 9: καὶ τὸ στρατόπεδον ἤκουε κενὸν εἶναι, and in such resolutions as that of Dem. 22. 13: ἵστε δῆπον τοῦτο ἀκοῇ. Again, association with verbs of sight is not uncommon, as in the familiar Homeric phrase, Od. 11. 109: ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει. So, as a restatement of μανθάνειν, Eur. I. T. 1447: μαθὼν ἴδ', Ὀρέστα, τὰς ἐμὰς ἐπιστολάς, | κλύεις γὰρ αὐδὴν καίπερ οὐ παρὼν θεῶς.

The intellectual side of ἀκούειν appears in the construction of a verb of intellectual perception. Plat. Theaet. 176 D: ἀγόμενται γὰρ τῷ ὁρᾶν καὶ αἰσθάναι ἀκούειν ὅτι οὐ λήροί εἰσι (compare E: οὐχ ὁρῶντες ὅτι οὕτως ἔχει). English says: "I cannot see any good in him"; Greek says, Dem. 14. 33: διὰ γὰρ τὸ μυθεῖν αὐτοὺς οὐδ' ἂν ἀληθὲς οὐδὲν ἡδέως ἀγαθὸν περὶ αὐτῶν ἀκούσαιτε.

Homer shows four instances of αὐδῆν three of αὐδῆς with κλύειν. Il. 13. 757: πάντες ἐπεσσεύοντ', ἐπεὶ Ἑκτορος ἔκλυον αὐδῆν. 15. 270: ὥς Ἑκτωρ λαίψηρά πόδας καὶ γούνατ' ἐνώμα | ὀτρύνων ἱππῆας, ἐπεὶ θεοῦ ἔκλυεν αὐδῆν. Od. 2. 297: ὥς φάτ' Ἀθηναίη, κοῦρη Διὸς· οὐδ' ἄρ' ἔτι δὴν | Τηλέμαχος παρέμμενεν, ἐπεὶ θεοῦ ἔκλυεν αὐδῆν. 14. 89: οἶδε δὲ καὶ τι ἴσασι, θεοῦ δέ τιν' ἔκλυον αὐδῆν. The case registers total result; there is full comprehension of the leader's, the god's command. Compare Xen. Cyr. 4. 5. 8: καὶ τοὺς ἄλλους δὲ Μήδους ᾤετο παρῆναι . . . ἀκούων θόρυβον πολύν, θόρυβον is the reproduction in content and form of Μήδους παρῆναι. Αὐδῆς occurs as follows: Od. 4. 831: εἰμὲν δὴ θεὸς ἐσσι, θεοῖο τε ἔκλυες αὐδῆς. 10. 311: ἔνθα στὰς ἐβόησα, θεὰ δέ μεν ἔκλυεν αὐδῆς. 481: αὐτὰρ ἐγὼ Κίρκης ἐπιβὰς περικαλλέος εἰνῆς | γούνοιν ἐλλιτάνευσσα, θεὰ δέ μεν ἔκλυεν αὐδῆς. Compare Aesch. Cho. 464: ἀλλὰ κλύοντες, μάκαρες χθόνιοι, | τῇσδε κατειχῆς πέμπετ' ἄρωγῆν and 487: καὶ τῇσδ' ἀκουσον λουισθίον βοῆς, πάτερ, | ἰδὼν νεοσσοὺς τοῖσδ' ἐφημένους τάφῳ. A term employed by the speaker may foreshadow the detailed contact. Isoc. 15. 216: ἥπερ ἐθελήσητε διὰ τέλους ἀκοῦσαι τῶν λεγομένων. There is a clear note of reciprocity in every instance; a field of endeavor is presented. Xen. Cyr. 1. 4. 8: οἱ δὲ φύλακες προσελάσαντες ἐλοιδόρουν αὐτὸν καὶ ἔλεγον εἰς οἶον κίνδυνον ἔλθαι καὶ ἔφασαν κατερεῖν αὐτοῦ. ὁ οἶν Κῆρος εἰστήκει καταβεβηκὼς καὶ ἀκούων ταῦτα ἠνιάτο. ὥς δ' ἤσθετο κραυγῆς, ἀνεπήδησεν, he had an inner sense—through ταῦτα—of past delinquency and its possible effect; his outer sense moved in the sphere of κραυγή.

Demosthenes has κραυγῆν once κραυγῆς twice with ἀκούειν. 24. 208: καὶ μὴν εἰ αὐτίκα δὴ μάλα κραυγῆν ἀκούσαίτε πρὸς τῷ δεσμωτηρίῳ, εἴτ' εἴποι τις ὥς ἀνέφκται τὸ δεσμωτήριον, οἱ δὲ δεσμῶται φεύγουσιν, there is no preparation; κραυγῆν is a bolt out of the blue: explanations, details follow. 47. 56: ἀριστῶντων δὲ ἐν τῇ ἀνάλῃ, ὥς ἐπισπηδῶσιν οὗτοι καὶ καταλαμβάνουσιν αὐτὰς καὶ ἥρπαζον τὰ σκεύη, αἱ μὲν ἄλλαι θεράπαιναι (ἐν τῷ πύργῳ γὰρ ἦσαν, οὔπερ διαιτῶνται) ὥς ἤκουσαν κραυγῆς, κλείουσι τὸν πύργον. 60: οὐκ ἐπαύσαντο ἄγχοντες καὶ

τύπτοντες τὴν γραῦν. ἀκούοντες δὲ οἱ θεράποντες τῶν γειτόνων τῆς κραυγῆς καὶ ὁρῶντες τὴν οἰκίαν πορθουμένην, a skin for κραυγή is provided by the context in which it is set: the attitude of expectancy is established, to which the case responds. Compare Eur. El. 747: φίλαι, βοῆς ἠκούσατ', ἢ δοκῶ κεινὴ | ἐπ' ἡλθέ μ', ὥστε νερτέρᾳ βροντῇ Διός; The covering disappears, the mist condenses in 752: οὐκ οἶδα πλὴν ἐν' φόνιον οἰμωγὴν κλύω. Compare Ar. Plut. 670: ἡμῖν παρήγγειλ' ἐγκαθεύδειν τοῦ θεοῦ | ὁ πρόπολος, εἰπὼν, ἦν τις αἰσθηται ψόφον, | σιγᾶν and contrast 688: τὸ γράμιδιον δ' ὡς ἡσθάνετό μου τὸν ψόφον, | ὕρασ' ἰφ' ἤρει. Pl. 22. 447-51. Note the setting. Od. 21. 237: εἰπείν τε γυναιξὶν | κληῖσαι μεγάροιο θύρας πυκινῶς ἀραρυίας, | ἦν δέ τις ἢ στοναχῆς ἢ κτύπου ἔνδον ἀκούσῃ | ἀνδρῶν ἡμετέροισιν ἐν ἔρκεσι, μή τι θύραζε | προβλῶσκειν, the speaker by his direction puts γυναικες on the alert and then creates the appropriate mental environment. Hdt. 8. 65: καὶ πρόκατε φωνῆς ἀκούειν. Isoc. 11. 3: ἀκούειν τῶν λεγομένων, details of ρουθέτησις. Dem. 18. 323: οὐκ . . . ἐγὼ . . . τῶν δὲ τῆς πόλεως ἀγαθῶν πεφρικῶς ἀκούω καὶ στένων καὶ κύπτων εἰς τὴν γῆν.

The participle, capable of either forward or backward movement, with verbs of hearing either retards (compare the acc. absolute) or augments the action. On the one hand, perception ends with itself, and the case is consonant with completed process: perception and perceived are one; on the other, two opposing streams raise a crest, create a presence, invite examination of details, and the case of suspension is in place. The accusative, as the reflection of action, which is the essence of independence, is independent of all save action; it does not stop to give details. Dem. 18. 32: ἀλλ' ἂμ' ἀκούοιτε ταῦτα ἀπαγγελλόντων ἡμῶν κακέινος ἐντὸς εἴη Πυλῶν. 35: ἀκούσεσθε δυοῖν ἢ τριῶν ἡμερῶν, οἷς μὲν ἐχθρὸς ἦκει, φίλον αὐτὸν γεγενημένον, οἷς δὲ φίλος, τοῦναντίον ἐχθρόν. Contrast Soph. O. C. 1645: τοσαῦτα φωνήσαντος εἰσηκούσαμεν with Ph. 614: καὶ ταῦθ' ὅπως ἤκουσ' ὁ Δαέρτου τόκος | τὸν μάντιν εἰπόντ'.

The presence of the thing heard and contact with the details of what the thing contains are notions inseparable. Here, perhaps, is the clue to the universal genitive of the person with verbs of hearing. Personality involves presence, and presence compels contact, attention to details. Personality is the world. The note of character will turn the scale in favor of the genitive. Isoc. 12. 108: τοὺς μὲν οὖν ἄλλους οὐκ οἶμαι

πράξεων ἐτέρων ἐπιθυμήσειν ἀκούειν ἀλλ' ἐκ τῶν εἰρημένων ἱκανῶς μεμαθηκέναι νομεῖν, ὅποια τις τοῖν πολέων ἑκατέρα περὶ τοῖς Ἑλλησι γέγονεν. Contrast Dem. 14. 14: οἶμαι δὴ δεῖν ἀκούσαντας ὑμᾶς αὐτὴν, ἂν ἀρέσκη, ψηφίσασθαι, in ἂν ἀρέσκη the speaker assumes the detail stage past, that contact with externals has produced conviction; the lines of character have converged to a point.

The tense of the participle no wise affects the matter of detail involved in the case, of contact with a Presence. From this point of view Il. 10. 276: ἀλλὰ κλάγξαντος ἄκουσαν, Od. 4. 505: μεγάλ' ἔκλινεν ἀδῶσαντος, and Dem. 8. 4: τεθαύμακα ὁ καὶ πρόωγόν τινος ἤκουσα εἰπόντος ἐν τῇ βουλῇ stand immediately beside Plat. Rep. 549 D: ὅταν, ἣν δ' ἐγὼ, πρῶτον μὲν τῆς μητρὸς ἀκοὴν ἀχθομένης and Legg. 839 B: ἀκούων τιθεμένων τοῦ νόμου. The difference is in the breadth of the stroke.

In the Orators when reference is made, either before or after the reading, to hearing the law read, the genitive is regularly used. Typical instances are Dem. 18. 121: ἀκούεις, Αἰσχίνη, τοῦ νόμου λέγοντος σαφῶς—compare Plat. Crito 54 D, where the mind lingers in the mist of memory. Aeschin. 2. 73: ὅτι δ' ἀληθῆ λέγω, ἀκούσατε τοῦ ψηφίσματος καὶ ἀναμνήσθητε τοῦ πολέμου. Dem. 46. 14: ἀλλὰ μὴν αὐτῶν τῶν νόμων ἀκούσαντες γνώσεσθε ὡς οὐ κύριος ἦν διαθέσθαι, details before decision, data on which to base conclusion.

The principle stated, that the genitive with a verb of hearing implies presence, contact between hearer and heard, may seem invalidated by such an example as Od. 4. 114, which is paralleled several times in Homer: ὡς φάτο, τῷ δ' ἄρα πατρὸς ἰφ' ἔμερον ὦρσε γόοιο, | δάκρυ δ' ἀπὸ βλεφάρων χαμάδις βάλε πατρὸς ἀκούσας, where La Roche (Hom. Stud., p. 160) interprets by 'de aliquo'. Πατήρ is written large in the preceding context and the imagination of Telemachos, highly wrought by the narrative, puts him in virtual touch. Similar, though with different arrangement of material, is Xen. Mem. 1. 2. 41: ὡς ἐγὼ ἀκούων τινῶν ἐπαινουμένων ὅτι νόμιμοι ἄνδρες εἰσὶν οἶμαι. Compare Soph. Ph. 426: οἶμοι, δὴ αὐ τῷδ' ἐξέδειξας, οἷν ἐγὼ ἤκουστ' ἂν ἠθέληστ' ὁλωλότοιν κλύειν.

The case-usage of κρατεῖν illustrates well the distinction in force between the two cases. The genitive presents a sphere of influence, a process of evolution which may reach its culmination at any point. Contingency of control along with

continuity of contact is indicated by the character of the words and by their setting.

As the present participle makes a broad, the aorist a narrow stroke, while the perfect is the transition ground, the condition of balance between the broad and the narrow, such is the relation of the genitive to the accusative. Control of externals passes from the state in which there is reciprocity between controller and controlled, through that in which the liberty of the controlled is sensibly abridged—the poise before the plunge—to that which marks the absolute dominance of the controller. Action organizes, grows in intensity in its supporting element. Plat. Phileb. 11 E: *μὴ οὐκ, ἂν μὲν ἡδονῇ μᾶλλον φαίνεται ἐυγενὴς, ἡττώμεθα μὲν ἀμφοτέροισι τοῦ ταῦτα ἔχοντος βεβαίως βίου, κρατεῖ δὲ ὁ τῆς ἡδονῆς τὸν τῆς φρονήσεως; ἡδονῇ . . . ἐυγενὴς* pictures the field of combat, on which rests the shadow of the coming event; *ἡττώμεθα* marks the stage of balance reached in the progress of the struggle; the result is inevitable: *ἡδονῇ* and *φρόνησις* cannot continue to dwell in the same house.

Countries, cities, seas, and the like, controlled today surrendered tomorrow, are regularly in the genitive. Isoc. 4. 92: *τῆς παρόδου*. 102: *πόλεως*. 144: *τῆς ἐντὸς Ἄλνους χώρας*. 161: *Λυκίας*. 6. 26: *τῆς ἡπείρου*. 16. 18: *τῆς γῆς, τῆς θαλάττης*. Thuc. 1. 9: *νῆσων*. 100: *τῶν Ἑννέα ὁδῶν*. 108: *τῆς τε χώρας*. 4. 24: *τοῦ πορθμοῦ*. 108: *τῆς γεφύρας*. 6. 96: *τῶν Ἐπιπολῶν*. 7. 36: *Λιμένος*. So in other connections, where the nature of the words implies possible change of hands. Thuc. 4. 14: *ναυαγίων*. 8. 23: *τῶν τε Χίων νεῶν*. 71: *ὄπλων τινῶν καὶ νεκρῶν*. Soph. Aj. 1337: *ὄπλων*. The shadow of dispossession may appear in the context, Thuc. 1. 13. 6: *τινα χρόνον*. Likewise of feelings and passions, now controlling now controlled. Isoc. 2. 20: *τῶν ἐπιθυμιῶν*. 12. 31: *ἡδονῶν*. So other qualities that imply a varying relationship to the action. Aeschin. 3. 4: *τῆς δὲ τῶν ῥητόρων ἀκοσμίας οὐδέτι κρατεῖν δύνανται*. Dem. 9. 5: *νῦν δὲ τῆς μὲν ῥαθυμίας τῆς ὑμετέρας καὶ τῆς ἀμελείας κεκράτηκε Φίλιππος, τῆς πόλεως δ' οὐ κεκράτηκεν*.

The context often supplements the notion of continuity, of contact, that lies in the case. Isoc. 4. 177: *εἴτε τούτων κρατεῖν ὄν . . . ἐντυχάνομεν ἔχοντες*. Thuc. 2. 99: *ἐκράτησαν δὲ καὶ τῶν ἄλλων ἐθνῶν οἱ Μακεδόνες οὗτοι ἃ καὶ νῦν ἔτι ἔχουσι*.

The sense of adaptation, of interdependence, of compromise

is connoted. The enemy of today may be the friend of tomorrow. Isoc. 5. 53: οὐ γὰρ ἔφθασαν τῶν ἐχθρῶν κρατήσαντες. 6. 81: ὅτι ῥαδίως τῶν πολεμίων ἐπικρατήσομεν. 12. 187: τὰς νίκας τὰς κρατησάσας μὲν τῶν ἐναντίων, πρὸς οὓς δ' οὐκ ἐχρῆν γεγενημένας, the memory of the rights, the individuality of the opponent lingers. Dem. 15. 31: δεῖ γὰρ ὑμᾶς βουλευομένους κρατῆσαι τῶν τὰναντία τῇ πόλει παρ' ὑμῖν πράττειν προηρημένων. Compare the genitive with verbs of grasping and the like, suggesting uncertainty of tenure, frequent from Homer on. Il. 21. 416: τὸν δ' ἄγε χειρὸς ἐλοῦσα. Xen. An. 1. 6. 10.

The accusative is most common in expressing the rush and shock of battle. There is no thought of parley, of adjustment, no consideration of the other side. Action has full sway, will is dominant. While in connection with the accusative the instrumentals πολέμῳ, μάχῃ are abundant (Dem. 18. 146. Thuc. 1. 108. 109. 111. 2. 25. 26. 3. 91. 103. 7. 11. Ar. Vesp. 539: λόγῳ. Isac. 11. 35: ψήφῳ. Dem. 8. 32: ὅπλοις), the presence of the instrumental when the genitive is used is very exceptional. Pind. O. 7. 94: αὐτὰ δέ σφισιν ὥπασε τέχνην | πᾶσαν ἐπιχθοῖων Γλαυκῶπις ἀριστοπόνοισ χερσὶ κρατεῖν, a glimpse of the active side of κρατεῖν in its passive surroundings. Isoc. 4. 35: πολέμῳ κρατήσαντες τοὺς βαρβάρους, πολλὰς μὲν ἐφ' ἑκατέρας τῆς ἡπείρου πόλεις ἔκτισαν, ἀπάσας δὲ τὰς νήσους κατέκισαν. 65: ὑπὲρ δὲ τῶν παίδων . . . Ἀργείους καὶ τοὺς ἄλλους Πελοποννησίους μάχῃ κρατήσαντες. 5. 92: τοῦ τε στρατοπέδου τοῦ κρατήσαντος τὴν ἐκείνου δύναμιν, the work done; contrast: κρατήσαντες ἂν τῶν βασιλέως πραγμάτων, the fruits not enjoyed. 6. 21: πολέμῳ δὲ κρατήσαντες τοὺς ἐν τοῖς τόποις τοῖς εἰρημένοις κατοικοῦντας τριχῇ διείλοντο τὰς βασιλείας, individuality submerged. 24: ταύτην τε γὰρ οἰκοῦμεν δόντων μὲν Ἡρακλειδῶν, ἀνελόντος δὲ τοῦ θεοῦ, πολέμῳ δὲ κρατήσαντες τοὺς ἔχοντας, mere incident in the general action. Xen. An. 7. 6. 32: νῦν ἄλλην εἴκλειαν προσειλήφατε καὶ τοὺς ἐν τῇ Εὐρώπῃ Θρᾷκας, ἐφ' οὓς ἐστρατεύσασθε, κρατήσαντες, εἴκλεια is all that remains of the contact. Thuc. 8. 107: ἐπιπλεύσαντες καὶ μάχῃ κρατήσαντες τοὺς ἐν τῇ γῇ ἔλαβον τὰς ναῦς, removal of obstacle. Isoc. 1. 52: μόλις γὰρ ἂν τις ἐκ ταύτης τῆς ἐπιμελείας τὰς τῆς φύσεως ἀμαρτίας ἐπικρατήσειεν, μόλις, ἐπιμελείας mark the progress of the evolution, ἀμαρτίας its culmination. Dem. 22. 77: οἷδ' οἷός περ σὺ χρώμενοι συμβούλοις ἐπολιτεύοντο, ἀλλὰ τοὺς ἐχθροὺς κρατοῦντες, bare actions contrasted. Aeschin. 2. 30: καὶ τὴν ὑμετέ-

ραν ἡδίκημένων ὅμως φιλανθρωπίαν διεξήειν, λέγων, ὅτι κρατοῦντες τῷ πολέμῳ Περδίκκαν Καλλισθέους ἡγουμένου ἀνοχὰς πρὸς αὐτὸν ἐποίησασθε, αἰεί τινας προσδοκῶντες τῶν δικαίων τεύξεσθαι, your foot was on his neck, but you gave him another chance.

The sparing use of the instrumental with *κρατεῖν* and the genitive, in contrast with its frequent employment in the accusative context, seems to reflect the same distinction of case force as does the infrequency of *οὔασι*, *ὥσί* with a verb of hearing, compared with the abundant use of *ὀφθαλμοῖς* with verbs of sight. *Ὅρᾶν* is active and aggressive and its implements are ever ready to appear; *ἀκοῦειν* and *κρατεῖν* show their fluctuating active and passive nature not only in their case construction, but as well in the way they handle their weapons. Homer uses the instrumental with hearing once (Il. 12. 442), with sight sixty times, and a like disparity is to be observed everywhere. The narrowing effect of the instrumental may be seen in its parallelism to a *ὅτι* clause. Isoc. 6. 81: τῶν Ἑλλήνων διενηρόχαμεν οὐ τῷ μεγέθει τῆς πόλεως οὐδὲ τῷ πλήθει τῶν ἀνθρώπων, ἀλλ' ὅτι τὴν πολιτείαν ὁμοίαν κατεστησάμεθα στρατοπέδῳ καλῶς διοικονμένῳ. Compare the favorite construction with intellectual perception. Implement foreshadows effect and its display is the measure of conscious appropriation. Aesch. Supp. 244: καὶ πᾶσαν αἰᾶν, ἧς δι' ἄγνός ἔρχεται | Στρυμῶν, τὸ πρὸς δύνοντος ἡλίου κρατῶ, the voice of the king; *aia* has no say. As, however, the constituent parts of the domain pass in review, the other side comes to its rights and the genitive finds place in 249. His claim established, the monarch can afford to be generous. Compare Soph. O. C. 1380. *Δίκη* controls.

The genitive holds possibilities in suspension; the electric current of action coverts them into potentialities.

V. Ἀνά AND Κατά IN COMPOSITION.

Preposition, whether forming close compounds (parathesis), or trailing loose (tmesis), or gathering, through a case form, noun into a complex with verb, belongs to the category of adverb, is a part of the apparatus employed to give direction to action, to temper will.

The limitation thus imposed, whether in literal or metaphorical connections, may have reference to the action's extension or to its restriction; i. e., the field may be already

prepared, either in the color of the action or in its intensity, for the added notion, in which case the compound produces the effect of an augmentation of what previously existed: on the other hand, if the action be not in harmony, be indifferent, colorless, the prefix stamps its own character on the action, which then moves in the channel determined by its modifier. Thus, ἀπασθαι by its intense virility invites the increase of its native quality by ἐξ, ἐπί, κατά, whereas these prefixes and many others turn such waifs as βαίνειν, βάλλειν whither they will.

The compounds formed by ἀνά and κατά may be divided into three classes: (1) those with ἀνά beside which none with κατά from the same simple exist; (2) those with κατά to which none with ἀνά correspond; (3) those compounded with both ἀνά and κατά. In classes (1) and (2) the simple action seems in general to involve a sense in close harmony with that of the prefix which unites with it, while class (3), which includes such colorless verbs as ἵεναι, βάλλειν, βαίνειν, as well as those which under a single form present varieties of color with which the prefixes can separately blend, affords a mediating ground for the two other classes. A like classification will be adopted in the treatment of the particles in connection with case.

The classes must now be examined in some detail.

Class (1). Ἀνά refers to conditions external to the actor, that arouse his attention, call for the exercise of his faculties, or indicate his subordination to outside influences. The sense of temporariness, instability, the passing show, is prominent.

a. The notion of growth characterizes the simple action. βλαστάνειν, Hdt. 7. 156: αἱ δὲ παραντίκα ἀνά τ' ἔδραμον καὶ ἀνέβλαστον. θάλλειν, Il. 1. 236: οὐδ' ἀναθλήσει, φύειν, Hdt. 5. 35: ἀποξενήσας τὴν κεφαλὴν ἔστιξε καὶ ἀνέμεινε ἀναφῦναι τὰς τρίχας, the spectator is connoted.

b. Search and kindred notions.

ἀθρεῖν, Plat. Cratyl. 399 C: ἐντεῦθεν δὲ δὴ μόνον τῶν θηρίων ὀρθῶς ὁ ἄνθρωπος ἄνθρωπος ὀνομάσθη, ἀναθρῶν ἃ ὅπωπεν, retrospective. ἀρτεῖσθαι, Hdt. 1. 90. γνωρίζειν, Plat. Polit. 258 A. διφᾶν, Cratin. Ἀρχ. 2 (Mein.): οἶον σοφιστῶν σμῆνος ἀνεδιφήσατε, ἐρευνᾶν, Plat. Phaed 63 A. ἐρωτᾶν, Ar. Lys. 484: ἀλλ' ἀνερῶτα καὶ μὴ πείθον καὶ πρόσφερε πάντας ἐλέγχους. The prefix is in favorite use where a previous question has failed to bring light.

Plat. Sophist. 247 BC: ΘΕΑΙ. τοῦτο οὐκέτι κατὰ ταῦτὰ ἀποκρίνονται πᾶν, ἀλλὰ τὴν μὲν ψυχὴν αὐτὴν δοκεῖν σφίσι σῶμά τι κεκτῆσθαι, φρόνησιν δὲ καὶ τῶν ἄλλων ἕκαστον ὧν ἡρώτηκας, αἰσχύνονται . . . ΞΕ. πάλιν τοίνυν ἀνερωτῶμεν αὐτούς. This usage is particularly common in Plato, and the notion of a barrier to be removed may come in a single term, without notice, or may exist in the form of a shadow resting on the matter under investigation. Tim. 22 A: καὶ δὴ καὶ τὰ παλαιὰ ἀνερωτῶν. Phaed. 87 B: καὶ εἴ τις ἀπιστοῖ αὐτῷ, ἀνερωτῶ. Rep. 524 E: καὶ ἀναγκάζοιτ' ἂν ἐν αὐτῷ ψυχὴ ἀπορεῖν καὶ ζητεῖν, κινούσα ἐν ἑαντῇ τὴν ἔννοιαν, καὶ ἀνερωτᾶν. 581 C. Tim. 26 C. Min. 313 A. Il. 21. 508: τὴν δὲ προτὶ οἱ | εἶλε πατὴρ Κρονίδης, καὶ ἀνείρετο ἡδὺν γελάσσας, influenced in his question by the picture before him. Recomposition of ἀνά-compounds with ἐπί is frequent. The effect is shown by Il. 23. 586-91. Ἄνά and ἐπί refer to the same situation, ἀνά to the external phases, ἐπί to the individual impulse. The order is significant: view of situation first, then dealing with it. Ἐπί-compounds are not recompounded with ἀνά. Ἐπί marks persistency of questioner. Plat. Cratyl. 413 A, and often. εὐρύσκειν, Plat. Legg. 693 A: ἵνα τὰς αἰτίας αὐτῶν ἀναζητοῦντες ἀνευρίσκωμεν τί παρὰ ταῦτα ἔδει πράττειν ἄλλο. Phaedr. 252 E. ζητεῖν, Dem. 58. 28: ἀναζητήσας τοὺς δράσαντας. ἱστορεῖν, Aesch. Pr. 962: πύσει γὰρ οὐδὲν ὧν ἀνιστορεῖς ἐμέ. ἰχνεύειν, Il. 22. 192. μὶμνήσκειν, Soph. O. T. 1133. Hdt. 2. 151. Plat. Meno 81 C. πυνθάνεσθαι, Hdt. 5. 57: ὡς ἐγὼ ἀναπυνθανόμενος εὐρίσκω. πυστός, Od. 11. 274.

c. Sound. The particle refers to a context that contains the exciting cause or that makes the hearer, spectator, prominent. ἀλαλάζειν, Eur. Phoen. 1395: στρατὸς δ' ἀνηλάλαξε Δαναῖδων ἅπας. βορβορύζειν, Ar. Eccl. 433. βραχεῖν, Il. 19. 13. βρνώζειν, Ar. Eq. 602. βρνωῶσθαι, Plat. Phaed. 117 D: καὶ δὴ καὶ τότε ἀναβρυνχιστάμενος κλαίων καὶ ἀγανακτῶν οὐδένα ὄντινα οὐ κατέκλασε. γρύζειν, Ar. Nub. 945. εὐφημεῖν, Soph. Tr. 783: ἅπας δ' ἀνημφήμησεν οἰμωγῇ Λεῶς, | τοῦ μὲν νοστοῦντος, τοῦ δὲ διαπεπραγμένου. καγχαίζειν, Plat. Rep. 337 A: καὶ ὅς ἀκούσας ἀνεκάγχασε. κλάζειν, Xen. Cyr. 1. 4. 15: ὥσπερ σκύλακι γενναίῳ ἀνακλάζοντι, ὅποτε πλησιάζοι θηρίῳ. κροτεῖν, Ar. Eq. 651: οἱ δ' ἀνεκρότησαν καὶ πρὸς ἑμ' ἐκεχήμεσαν. (κύμβαλον), Il. 16. 379: δίφροι δ' ἀνεκυμβαλίζον. κωκύειν, Soph. Ant. 1227: ὁ δ' ὡς ὀρέσφε . . . | χωρεῖ πρὸς αὐτὸν κἀνακωκύσας καλεῖ. ὀρθιάζειν, Andoc. 1. 29: ταῦτα τὰ δεινὰ καὶ φρικώδη ἀνωρθιάζον. ὀτοτύζειν, Aesch.

Ag. 1027: τί ταῦτ' ἀνωτόνυχας ἀμφὶ Λοξίον; ῥοιβεῖν, Od. 12. 105. ἔμνεῖν, Eur. El. 1190.

d. Spectator connoted. (ἄνθος, Curt. Grundz, S. 250), Od. 17. 270: ἐπεὶ κνίσῃ μὲν ἀνήνοθεν. Il. 11. 266. βακχεύειν, Eur. Bacch. 864: θήσω ποτὲ λευκὸν | πόδ' ἀναβακχεύουσα. βράττειν, Ar. Pax. 1197: ἀναβράττω κίχλας. γεύειν, Ar. Nub. 523. δαίειν, Aesch. Ag. 292: πέμπονσι δ' ἀνδαιόντες ἀφθόνῳ μένει | φλογὸς μέγαν πώγωνα. δέρειν, Pind. Fr. 217 (Boeckh). εἶρειν, Ar. Ach. 1006: τοὺς στεφάνους ἀνείρετε. ἐρεθίζειν, Xen. An. 6. 6. 9: ὑπὸ τοῦ Δεξιέππου τε ἀνερειζόμενος . . . ὅτι ἐφοβήθη. Thuc. 2. 21. 3. ἐρυθριαῖν, Plat. Charm. 158 C. ἰδίειν, Plat. Tim. 74 C. κεραυνύναι, Od. 3. 390: τοῖς δ' ὁ γέρων ἐλθοῦσιν ἀνὰ κρητῆρα κέρασεν | οἶνον ἡδυπότοιο. Ar. Ran. 511. κηκίειν, Il. 7. 262: μέλαν δ' ἀνεκῆκιν αἶμα. 13. 705. κνάπτειν, Lysipp. βακχ. 5 (Mein.): οὐδ' ἀνακνάψας καὶ θειώσας τὰς ἀλλοτρίας ἐπινοίας. κοινοῦν, Plat. Cratyl. 383 A: βούλει οὖν καὶ Σωκράτει τῷδε ἀνακοινώσωμεν τὸν λόγον; (κόλπος), Ar. Thesm. 1174: πρῶτον μὲν οἷν δίελθε κἀνακόλπασον. λείχειν, Hdt. 1. 74. μαιμᾶν, Il. 20. 490: ὥς δ' ἀναμαιμάει βαθέ' ἄγκρα θεσπιδαῖς πῦρ. μορμύρειν, Od. 12. 238: πᾶς' ἀναμορμύρεσκε κνωμένην. ξύειν, Antiphon 5. 45. οἶδεῖν, Hdt. 7. 39: ὑπεναντία δὲ τούτοις ἀκούσας ἀνοιδέει. (ὀρταλῖς), Ar. Eq. 1344: τούτοις ὅποτε χρῆσταιτό τις προοιμίς, | ἀνωρτάλιζες κἀκερουτίας. πείθειν, Xen. Cyr. 1. 5. 3. πείρειν, Il. 2. 426. Ar. Ach. 1007. πεμπάζειν, Plat. Lys. 222 E: τὰ εἰρημένα ἅπαντα ἀναπεμπάσασθαι. πολεῖν, Soph. Ph. 1238. πρήθειν, Il. 9. 433. πτύσσειν, Soph. El. 639: οὐδὲ πᾶν ἀναπτύξαι πρέπει | πρὸς φῶς. (σκόλοψ), Hdt. 1. 128: τούτους ἀνεσκολόπισε. σταυροῦν, Hdt. 3. 125. τέλλειν, Il. 5. 777: τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι. Compare Soph. O. C. 1246. τιμᾶν, Hdt. 9. 33: μαθὼν τοῦτο ἀνετίμα. τινάσσειν, Eur. Bacch. 80: ἀνὰ θύρσον τε τινάσσω. τριαينوῦν, Amphis Διθυρ. 1. 8 (Mein.): ἀνατριαινώσει κρότοις. φλύειν, Il. 21. 361: ἀνὰ δ' ἔφλυε καλὰ ῥέεθρα. φύρειν, Hdt. 3. 157: ὀρέοντες ἄνδρα . . . αἵματι ἀναπεφυρμένον. χάσκειν, Ar. Av. 503: ἐκαλινδούμην ἰκτῖνον ἰδὼν· κᾶθ' ὕπτιος ὦν ἀναχάσκων | ὀβολὸν κατεβρόχθισα. (χνόςος), Ar. Ach. 791: αἶκα παχυνθῇ δ' ἀναχνοισθῇ θ' ἔστριχί, | κάλλιπτος ἔσται χοῖρος Ἀφροδίτα θύεν. χορεύειν, Ar. Thesm. 994.

e. Reference to previous condition.

βιώσκεισθαι, Plat. Phaed. 89 B: εἴανπερ γε ἡμῖν ὁ λόγος τελευτήσῃ καὶ μὴ δυνόμεθα αὐτὸν ἀναβιώσασθαι. διπλοῦν, Xen. Cyr.

7. 5. 5. ἐγείρειν, Il. 10. 138: ἐξ ὕπνου ἀνέγειρε. ἔρασθαι, Xen. Men. 3. 5. 7: πάλιν ἀνερασθῆναι τῆς ἀρχαίας ἀρετῆς. ζωπυρεῖν, Eur. El. 1121: ὀρᾶς, ἀν' αὐτὸν ζώπυρεῖς νείκη νέα. Xen. Hell. 5. 4. 46. ἡ βᾶν, Plat. Legg. 666 B. ἰσοῦν, Xen. Cyr. 7. 5. 65: ὁ σίδηρος ἀνισοῖ τοὺς ἀσθενεῖς τοῖς ἰσχυροῖς. νεάζειν, Ar. Ran. 593. νεοῦν, Thuc. 7. 33: ἀνανεωσάμενοί τινα παλαιὰν φιλίαν. οἷγειν, Il. 24. 228. ὀρνύναι, Pind. N. 9. 16: ἀνὰ δ' αὐτὸν ἐπ' αὐτὰν ὄρσομεν. πληροῦν, Plat. Symp. 188 E: ἀλλ' εἴ τι ἐξέλιπον, σὸν ἔργον, ὦ Ἀριστόφανες, ἀναπληρῶσαι. ῥωνύναι, Thuc. 7. 46: ὡς ἐπὶ ἀπροσδοκῆτι εὐπραγία πάλιν αὐτὸν ἀναρρωσθέντες. σοβεῖν, Plat. Lys. 206 A. σώζειν, Soph. O. T. 1351: ἀπὸ τε φόνον | ἔρυτο κἀνέσωσεν. ταράττειν, Plat. Phaed. 88 C: σφόδρα πεπεισμένους ἡμᾶς πάλιν ἐδόκουν ἀναταράξαι. τειχίζειν, Xen. Hell. 4. 4. 18. τρέφειν, Xen. Cyr. 5. 2. 34: ἀναθρεῖναι τὸ φρόνημα. ὑφαίνειν, Plat. Phaed. 87 E. (χαίτη), Dem. 2. 9: ὅταν δ' ἐκ πλεονεξίας καὶ πονηρίας τις . . . ἰσχύσῃ, ἡ πρώτη πρόφασις . . . ἀνεχαίτισε.

f. Sense of difficulty confronting actor.

ἀείρειν, Il. 23. 724: ἡ μ' ἀνείρ', ἡ ἐγὼ σέ. ἀρριχᾶσθαι, Ar. Pax 70. ἔρρειν, Eupol. Πολ. 27 a (Mein.): ὡς μόλις ἀνήρρησ' · οὐδέν ἐσμεν οἱ σαπροί. καθαίρειν, Plat. Legg. 678 D. κινδυνεύειν, Hdt. 8. 68: τί δὲ πάντως δεῖ σε ναυμαχίῃσι ἀνακινδυνεύειν; κινεῖν, Plat. Legg. 789 C. κουφίζειν, Eur. Or. 218: βούλει θίγω σου κἀνακουφίσω δέμας; κυκλεῖν, Eur. Or. 231: ἀνακύκλει δέμας · | δυσάρεστον οἱ νοσοῦντες ἀπορίας ὕπο. μάττειν, Od. 19. 92. μάχεσθαι, Plat. Phaed. 89 C. μοχλεῖν, Eur. Med. 1317: τί τάσδε κινεῖς κἀναμοχλεῖς πύλας | . . . ; πηρός, Plat. Rep. 535 D. στομοῦν, Xen. Cyr. 7. 5. 15. τλῆναι, Od. 14. 47: ὀππόσα κήδε' ἀνέτλης. χάζεσθαι, Od. 7. 280: ἀναχασσάμενος νῆχον πάλιν. χωρεῖν, Plat. Phaed. 83 A.

g. Reference to obstruction suggests its removal. Reversal.

βλέπειν, Hdt. 2. 111: τῆς δὲ νηψάμενος τῷ οὐρῷ ἀνέβλεψε. διδάσκειν, Plat. Hipp. Ma. 301 E: οὕτως εὐηθικῶς εἶχομεν · νῦν δὲ παρὰ σοῦ ἤδη ἄντιδιδάχθημεν. θαρρεῖν, Thuc. 6. 63. θαρρεύειν, Xen. Cyr. 5. 4. 23. (κογχύλιον), Ar. Vesp. 589: τῆς δ' ἐπικλήρου τὴν διαθήκην ἀδικεῖς ἀνακογχυλιάζων. παιδεύειν, Ar. Eq. 1099. ποδίζειν, Hdt. 2. 116: καὶ οὐδαμῇ ἄλλη ἀνεπόδισε ἑωυτόν. σφάλλειν, Plat. Ax. 364 D.

Class (2). Κατά suggests in general the actor's independence of external conditions. The sense of either actual or prospective attainment of purpose is commonly present.

a. Control of space.

ἀγοράζειν, Dem. 34. 7: δέον δ' αὐτὸν καταγοράσαι φορτία Ἀθήνηθεν. ἀλοκίζειν, Eur. Supp. 826: κατὰ μὲν ὄνξιν ἡλοκίσμεθ'. ἀροῦν. αὐλίζεισθαι, Eur. Rhes. 518: νῦν μὲν κατανλίσθητε · καὶ γὰρ εὐφρόνη. δεύειν. εἰλυσπᾶσθαι. ἰκνεῖσθαι. κολπίζειν. ναίειν, Eur. Phoen. 207: ἔν' ὑπὸ δειράσι νιφοβόλοις | Παρνασοῦ κατενάσθην. οἰκεῖν. ὀρμίζειν. σκεδαννύναι, Lys. 10. 23: ἀλλ' οὐχ οὗτος ὁ λόγος ἐν τῇ πόλει κατεσκέδασται. σκηναῖν, Xen. An. 3. 4. 32. σπείρειν, Plat. Tim. 91 D. στρατοπεδεύειν, Xen. An. 3. 4. 18. ψῆν.

b. Attendant of physical power.

αἰωρεῖν. ἀμαῖν, Soph. Ant. 601. ἀστράπτειν, Soph. Tr. 437: τοῦ κατ' ἄκρον Οἰταῖον ῥάπος | Διὸς καταστράπτοντος. δρέπειν. εἴβειν. ἐρητύειν. ἐρύκειν, Il. 6. 518. ἐπιάζεσθαι. κολυμβᾶν, Thuc. 7. 25: κατακολυμβῶντες ἐξέπριον. κρημνίζειν. νάττειν, Hdt. 7. 36. παλαίειν. πατεῖν. ῥέπειν, Soph. Ant. 1158: τύχη γὰρ ὀρθοῖ καὶ τύχη καταρρέπει. σκήπτειν. σπένδειν. στεῖβειν. ὑπερακοντίζειν. χεῖν. ψεκάζειν, Aesch. Ag. 539: δρόσοι κατεψέκαζον.

c. Exercise of functions of the body.

βιβρώσκειν, Hdt. 3. 16: ἵνα μὴ κείμενος ὑπὸ ἐπλέων καταβρωθῇ. βροχθίζειν. δακρύειν. ἐζέσθαι. ἐσθίειν. ἥσθαι. οὐρεῖν. πίνειν. πτήσσειν. πτώσσειν. ροφεῖν. σιτεῖσθαι, Hdt. 1. 216: τὸν δὲ νούσῳ τελευτήσαντα οὐ κατασιτέονται. τιλαῖν. τρώγειν. χέζειν.

d. Sense of covering, with implication of control of that which is covered.

αἵματοῦν. αἱμάττειν. ἀμπέχειν. ἀμφικαλύπτειν. ἀντλεῖν. ἀργυροῦν. ἄρδειν. βρέχειν. βυρσοῦν. εἰλύειν. ἐννύναι. ἐρέφειν. θάπτειν. θωρακίζειν. κηροῦν. κλύζειν. κρύπτειν. μελιτοῦν. νίφειν. νοτίζειν, Eur. I. T. 832: κατὰ δὲ γόος ἅμα χαρῇ | τὸ σὸν νοτίζει βλέφαρον. ὀπλίζειν. πιττοῦν. πλύνειν. ποικίλλειν. ποντίζειν. ποντοῦν. ῥυπαίνειν. σκιάζειν, Hes. Th. 716: κατὰ δ' ἐσκίασαν βελέεσι | Τιτῆνας. σκιάων. στεγάζειν. στορεννύναι. χαλκοῦν. χρυσοῦν.

e. Control of one's own or another's action. Responsible agent.

ᾄδειν. ἀθυμεῖν. αἰσθάνεσθαι. αἰτιασθαι. ἀκούειν. ἀκροᾷσθαι. ἀλαζονεύεσθαι, Isoc. 15. 5: καταλαζονενομένου

περί τε τοῦ πλούτου καὶ τοῦ πλήθους τῶν μαθητῶν. ἀλλάττειν. ἀμελεῖν. ἀναγκάζειν. ἀξιοῦν (ἄξιος). ἀράσσειν. ἀργεῖν. ἀρκεῖν, Hdt. 1. 32: χώρα οὐδεμία καταρκέει πάντα ἐωυτῇ παρέχονσα. ἀρνεῖσθαι. ἄρχειν. αὐλεῖν. δαπανᾶν. δεῖδεν. δειλιᾶν. δεῖν (-δεής). διαιτᾶν. διώκειν. δυναστεύειν. δωροδοκεῖν, Ar. Vesp. 1036: οὗ φησιν δείσας καταδωροδοκῆσαι. ἐγγυᾶν. εἰδέναι. ἐλέγχειν. ἐπαγγέλλεσθαι. ἐπάγειν. ἐπάδεν. ἐπείγειν. εὐθύνειν. εὐνᾶν. ζῆν, Plat. Symp. 192 B: ἀλλ' ἐξαρκεῖ αὐτοῖς μετ' ἀλλήλων καταζῆν ἀγάμοις. ἡπιᾶν. θέλγειν. ἰσχύειν. κελεύειν. κερδαίνειν. κηλεῖν. κλείειν. κοινωνεῖν. κρατεῖν. κρώζειν, Ar. Eq. 1020: πολλοὶ γὰρ μίσει σφε κατακρώζουσι κολοιοί. κυροῦν. κωλύειν. λείπειν, Il. 14. 89: οὔτω δὴ μέμονας Τρώων πόλιν εὐνύγιαν | καλλεῖψιν. . . ; 24. 725: ἄνερ, ἀπ' αἰῶνος νέος ὦλεο, καὶ δέ με χήρην | λείπεις ἐν μεγάροισι, destiny. Isae. 3. 75: τὸν δὲ κληρονόμον κατέλιπε τῶν ἐαντοῦ, regularly employed of the management of a trust, the devising of property. Xen. Hell. 7. 5. 18: εἰ δὲ καταλείψοι ἐρήμονς οἷς ἦλθε σύμμαχος. λήγειν. λωφᾶν. μαλακίζειν. μάρπτειν. μαρτυρεῖν. μελετᾶν. μέμφεσθαι. μερίζειν. μηνύειν. ναυμαχεῖν. νοεῖν, Plat. Gorg. 455 B: ἐγὼ μὲν γάρ τοι οὐδ' αὐτός πω δύναμαι κατανοῆσαι ὅ τι λέγω. ξινοῦν. ὀκνεῖν. ὀλιγωρεῖν. ὄνεσθαι. ὀπάζειν. ὀπτεύειν. ὀρᾶν, Xen. Cyr. 3. 2. 10: καθεῶρων τε τῶν Σαλδαίων τὰς οἰκήσεις καὶ ἡσθάνοντο φεύγοντας. Plat. Legg. 905 B: ὥς ἐν κατόπτροις αὐτῶν ταῖς πράξεσιν ἡγήσω καθεωρακέναι τὴν πάντων ἀμέλειαν θεῶν, frequent of philosophic vision. ὀρρωδεῖν. οὐρίζειν. πεδᾶν. πολεμεῖν. πολιτεύεσθαι. πρᾶττειν. σιγᾶν, Plat. Phaed. 107 A: ἀλλ' εἰ δὴ τι Σιμμίας ὅδε ἢ τις ἄλλος ἔχει λέγειν, εἴ ἔχει μὴ καταστυγῆσαι. σιωπᾶν. σκώπτειν. σπέρχειν. σπεύδειν. στασιάζειν. σχολάζειν, Soph. Ph. 127: ἐάν μοι τοῦ χρόνον δοκῇτέ τι | κατασχολάζειν. ὑφιέναι. φαρμάττειν. φοιτᾶν. φωρᾶν. χαρίζεσθαι, Iys. 27. 14: ἔτι δὲ ῥᾶον ἄλλους τινὰς τὰ ἱμέτερα καταχαρίζεσθαι ἢ ὑμᾶς αὐτοὺς γε. χειροτονεῖν. χηρεύειν, Dem. 29. 26: δι' οὓς κατεχέρηνσε τὸν βίον. ψεύδεσθαι. ψευδομαρτυρεῖν.

f. Exercise of power constructively.

ἀγίζειν. ἀγνίζειν. ἀνύειν. ἀρμόζειν. ἀρτίζειν. ἀρτύειν. ἐργάζεσθαι. ζωννύναι, Eur. Bacch. 698: καὶ καταστίκτους δορὰς | ὄφεισι κατεζώσαντο. θύειν. ἰδρύειν. ἱεροῦν. κοσμεῖν. νομοθετεῖν. ὀνινάναι. ὀσιοῦν. πλουτίζειν. ῥάπτειν. ῥέζειν. ῥιζοῦν. ῥινᾶν, Ar. Ran. 902: προσδοκᾶν

οὐν εἰκός ἐστι | τὸν μὲν ἀστειόρ τι λέξειν | καὶ κατεργνημένον. σ η μ α ἰ -
ν ε ι ν , σ τ η ρ ῖ ζ ε ι ν . σ φ ρ α γ ῖ ζ ε ι ν . σ χ η μ α τ ῖ ζ ε ι ν . τ ά τ τ ε ι ν .

g. Exercise of power destructively, autocratically.

ἀγνύναι. ἀζαίνειν. αἰθαλοῦν. αἰκίζειν. αἰσχύνειν,
Od. 16. 293: μή πως . . | . . καταισχύνητέ τε δαῖτα. ἀλεῖν. ἀλοᾶν.
ἀμβλύνειν. ἀνθρακοῦσθαι. βιάζειν. βλακεύειν. βλά-
πτειν. γοητεύειν. γυιοῦν. δάκνειν. δαμάζειν. δάπτειν.
(δημοβόρος). Il. 18. 301: συλλέξας λαοῖσι δότω καταδημοβο-
ρῆσαι. δουλοῦν. δρύπτειν. ἐναίρειν. ἐναρίζειν. ἐρεί-
κειν. θραύειν. ἰσχυαίνειν. κάρφειν, Aesch. Ag. 80: φυλ-
λάδος ἤδη | κατακαρφομένης. κεντεῖν. κερματίζειν. κνῆν. κνί-
ζειν. κονδυλίζειν. κρεουργεῖν. κτείνειν. λεπτύνειν.
λεύειν. λιθοῦν. λυμαίνεσθαι, Xen. Oec. 2. 13: ἴσως ἂν
καταλυμναίμην ἄν σου τὸν οἶκον. μεθύσκειν. μιαίνειν. μυτ-
τωτεύειν. οἰνοῦν. ὀλλύναι. πέρδεσθαι. πετροῦν. πε-
φνεῖν. πλῆττειν. πορνεύειν, Hdt. 1. 94: τὰ θῆλεα τέκνα κατα-
πορνεύουσι. πρίειν. πύθειν. πυρπολεῖν. ῥακοῦν. σβεννύ-
ναι. σήπειν. σκάπτειν. σκελετεύειν. σκέλλειν. σμύ-
χειν, Il. 9. 653: κατὰ τε σμῦξαι πυρὶ νῆας. σποδεῖν. σφάζειν.
σώχειν. τιτρώσκειν. τοξεύειν. τραυματίζειν. τρύ-
χειν. ὑβρίζειν, Soph. El. 522: ἐξεῖπας ὡς θρασεῖα καὶ πέρα
δίκης | ἄρχω, καθυβρίζουσα καὶ σὲ καὶ τὰ σά. φθείρειν. φονεύειν.
χορδεύειν. ψήχειν.

h. Control of speech.

αἰνεῖν, Soph. O. C. 1633: καὶ καταίνεσον | μήποτε προδώσειν
τάσδ' ἐκὼν. αὐδᾶν. γλωπτίζειν. λαλεῖν. φημίζειν, Pind.
O. 6. 92: τὸ καὶ κατεφάμιξεν καλεῖσθαί νιν χρόνῳ σύμπαντι μᾶτηρ |
τοῦτ' ὄννμ' ἀθάνατον.

i. Emphasis on forces operative in nature.

αἰγίζειν, Aesch. Theb. 63: πρὶν καταιγίσαι πνοὰς | Ἄρεως.
γηράσκειν. δαρθάνειν. εἰκάζειν, Soph. O. C. 338: τοῖς ἐν
Αἰγύπτῳ νόμοις | φύσιν κατεικασθέντε. εὔδειν. θνήσκειν. κοι-
μᾶν. κοιμίζειν. λήθεσθαι. οἷχεσθαι. ὑπνοῦν. φθίνειν.
φυλλοροεῖν, Pind. O. 12. 21: ἀκλεῖς τιμὰ κατεφυλλορόητε ποδῶν.

j. Action based on personal conviction.

δοκεῖν, Hdt. 8. 69: ὅμως δὲ τοῖσι πλέοσι πείθεσθαι ἐκέλενε, τάδε
καταδόξας. ὀμνύναι, Ar. Av. 444: κατόμοσόν νυν ταῦτά μοι.

k. Intensity of personal feeling. Reflecting actor's attitude.

αἰδεῖσθαι, Hdt. 3. 72: τὰ μὲν κου καταιδέομενος ἡμέας, τὰ δέ
κου καὶ δειμαίνων. ἀλγεῖν. ἀρᾶσθαι, Dem. 23. 97: διόπερ κατα-

ρᾶται καθ' ἐκάστην ἐκκλησίαν ὁ κῆρυξ. ἀσθμαίνειν. αὐχεῖν. βακχιοῦσθαι. δακρύνειν, Xen. Cyr. 5. 4. 31: καὶ ἅμα ταῦτα λέγων κατεδάκρυσεν τὴν ἑαυτοῦ τύχην. ἐλεεῖν. θρηνηεῖν, Eur. El. 1326: θανόντος δ' | ὥς ἐπὶ τύμβῳ καταθρήνησον. -θύμιος. ἰκετεύειν. κερτομεῖν. μαργᾶν. οἰκτεῖρειν, Soph. O. T. 13: δυνάλγητος γὰρ ἂν | εἶην τοιάνδε μὴ οὐ κατοικτεῖρων ἔδραν. Xen. Cyr. 7. 3. 13. οἰκτίζειν. σπονδάζειν. στυγεῖν. τύπτεισθαι. φιλεῖν, Xen. Mem. 2. 6. 33: ὥς τοὺς μὲν καλοὺς φιλήσοντός μου, τοὺς δ' ἀγαθοὺς καταφιλήσοντος. χαίρειν.

1. Excessive action based on power.

εὐωχεῖσθαι. ζευγοτροφεῖν, Isae. 5. 43: οὔτε κατέζευγοτρόφηκας. ἡδυπαθεῖν. ἵπποτροφεῖν. κυβεύειν. κωμάζειν. λειτουργεῖν. λεπτολογεῖν. λούεσθαι. μισθοφορεῖν. ὀψοποιεῖν. παιδεραστεῖν. παιαίνειν, Plat. Legg. 807 B: προσήκει δὲ ἀργῶ καὶ ῥαθύνως καταπεπιασμένῳ ζῶν σχεδὸν ἱπ' ἄλλον διαρπασθῆναι ζῶν. (προίξ), Ar. Vesp. 1366: οὐ τοι καταπροίξει . . . τοῦτο δρῶν. ῥαθυμεῖν. χορηγεῖν. χρῆσθαι. χωνεύειν, Dem. 22. 76: ὅς, ὅταν σοι δοκῇ, σὺ πάλιν γράψεις καταχωνεύειν.

The treatment of the matter of the foregoing two classes might, no doubt, be greatly improved. It is realized, f. i., that individual words might with equal, if not greater, propriety have been referred to other heads than those under which they are placed, and that the definitions of the content of the subdivisions are capable of betterment; it is hoped, however, that the lines drawn present a fairly clear picture of the actual conditions.

Class (3). Here the mass of material is great and the examination must be confined to a relatively small number of representatives chosen from the entire class.

ἄγειν, Hes. Th. 626: ἀλλὰ σφεας Κρονίδης τε καὶ ἀθάνατοι θεοὶ ἄλλοι | . . . | . . . ἀνήγαγον ἐς φάος αὐτίς. It was perhaps partly by the help of such directive words as αὖ, αὐτίς, ὀπίσω, πάλιν that ἀνά out of its original purely deictic sense developed that of reversal. The particle belongs characteristically to situations of sensitiveness, helplessness, recoil. It seems not unlikely that the nautical use of this compound had reference to the dangers and difficulties of the sea, and the metaphorical application appears to confirm the view. Plat. Charm. 155 D: ἐνέβλεψέ τέ μοι τοῖς ὀφθαλμοῖς ἀμήχανόν τι οἶον καὶ ἀνήγετο ὥς ἐρωτήσων. Compare ἀνερωτᾶν. The κατά- compound marks the ab-

sence of uncertainty. Od. 19. 186: καὶ γὰρ τὸν Κρήτηδε κατήγαγεν ἵς ἀνέμοιο. Thuc. 4. 68. 6: ἐς κίνδυνον φανερόν τὴν πόλιν καταγαγεῖν.

αἰρεῖν, Plat. Rep. 533 C: ἡ διαλεκτικὴ μέθοδος μόνη ταύτη πορεύεται, τὰς ὑποθέσεις ἀναιρουῖσα, ἐπ' αὐτὴν τὴν ἀρχὴν, ἵνα βεβαιωσῇται, removal of obstacle in path. Isae. 1. 42. Dem. 3. 35. Od. 2. 100: εἰς ὅτε κέν μιν | μοῖρ' ὅλοη καθέλῃσι, destiny.

βοᾶν, Hdt. 1. 8: ποίεε ὅκως ἐκείνην θηήσεται γυμνὴν· ὁ δὲ μέγα ἀμβώσας εἶπε. Ar. Eq. 286: καταβοήσομαι βοῶν σε.

γελᾶν, Xen. Cyr. 6. 1. 34: ὁ δ' ὡς ἤκουσεν, ἀναγελάσας ἐπὶ τῷ κρείττονι τοῦ ἔρωτος φάσκοντι εἶναι πέμπει. Eur. Bacch. 286: καὶ καταγελαῖς νιν, ὡς ἐνεργάφη Διὸς | μηρῷ;

δέρκεσθαι, Il. 14. 436: ὁ δ' ἀμπνύνθη καὶ ἀνέδρακεν ὀφθαλμοῖσιν, reference to previous condition. Od. 11. 16: οὐδέ ποτ' αὐτοῖς | ἥελιος φαέθων καταδέρκεται ἀκτίνεσσιν. Soph. Tr. 1000: τόδ' ἀκλήητον | μανίας ἄνθος καταδερχθῆναι, inherent or imparted power.

δέχεσθαι, Plat. Hipp. Mi. 365 D: σὺ δ' ἐπειδὴ φαίνει ἀναδεχόμενος τὴν αἰτίαν, compare: 'It's up to you'. Rep. 401 E: καὶ ὀρθῶς δὴ δυσχεραίνων τὰ μὲν καλὰ ἐπαίνοϊ καὶ χαίρων καταδεχόμενος εἰς τὴν ψυχὴν τρέφοιτ' ἂν ἀπ' αὐτῶν, personal conviction.

εἰπεῖν, Xen. Cyr. 4. 2. 35: τῷ δὲ ἀπειθοῦντι πάντα τὰ χαλεπὰ ἀνείπεν. Hdt. 2. 89: λαμβθῆναι γάρ τινα φασι μισγόμενον νεκρῷ προσφάτω γυναικὸς, κατεῖπαι δὲ τὸν ὁμότεχνον.

ἔχειν, Il. 10. 461: καὶ τάγ' Ἀθηναίῃ ληΐτιδι δῖος Ὀδυσσεὺς | ἰψόσ' ἀνέσχεθε χειρὶ. Soph. El. 1028: ἀνέξομαι κλύνονσα χῶταν εἰς λέγῃς, resistance to pressure; commonly with negative, e. g., Il. 5. 895. With κατά the question of opposition does not arise. Od. 11. 497: οὐνεκά μιν κατὰ γῆρας ἔχει χεῖράς τε πόδας τε.

ἡγεῖσθαι, Pind. N. 10. 35: βραχὺ μοι στόμα πάντ' ἀναγῆσασθ', ὅσων Ἀργεῖον ἔχει τέμενος | μοῖραν ἐσλῶν. I. 5. 82: ἐμοὶ δὲ μακρὸν πάσας ἀναγῆσασθ' ἀρετάς. Hdt. 5. 4, the burden felt. Plat. Theaet. 200 E: ὁ τὸν ποταμὸν καθηγούμενος . . . ἔφη ἄρα δείξειν αὐτό, implies command of the matter under discussion.

θεωρεῖν, Diodor. 12. 15: ἀναθεωρούμενος δὲ καὶ μετ' ἀκριβείας ἐξεταζόμενος μεγάλῃν ἔχει σπονδὴν, compare ἀναζητεῖν. Plat. Gorg. 465 D: καὶ γὰρ ἂν, εἰ μὴ ἡ ψυχὴ τῷ σώματι ἐπειτάται, ἀλλ' αὐτὸ αὐτῷ, καὶ μὴ ὑπὸ ταύτης κατεθεωρεῖτο καὶ διεκρίνετο ἢ τε ὀψοποικὴ καὶ ἡ ἱατρικὴ.

κηρύττειν, Soph. O. T. 450: ὃν πάλαι | ζητεῖς ἀπειλῶν κἀνα-
κηρύσσων φόνον. Xen. An. 2. 2. 20: τοῦτον ἀνειπεῖν ἐκέλευσε σιγὴν
κατακηρύξαντα.

κλαίειν, Hdt. 3. 14: οἱ μὲν ἄλλοι πατέρες ἀνεβόουν τε καὶ ἀνέ-
κλαιον ὀρέοντες τὰ τέκνα κεκακωμένα, the outcry elicited by the sight.
Eur. El. 156: ὥς σὲ τὸν ἄθλιον | πατέρ' ἐγὼ κατακλαίομαι, a wail
from the heart.

κύπτειν, Xen. Oec. II. 5: οὕτω δὴ ἐγὼ ἀνέκνυα ἀκούσας. Il. 16.
611: ἀλλ' ὁ μὲν ἄντα ἰδὼν ἠλέετο χάλκεον ἔγχος · | πρόσσω γὰρ κα-
τέκνυε, employed body as instrument; compare: 'Dodged her!'

λύειν, Od. 2. 105: ἔνθα καὶ ἡματίη μὲν ὑφαίνεσκεν μέγαν ἰσθὺν,
νύκτας δ' ἀλλύεσκεν. Xen. Hell. 7. 5. 18: λογιζομένῳ ὅτι, εἰ μὲν νι-
κῆς πάντα ταῦτα ἀναλύσοιτο, removal of discredit. Dem. 14. 34:
πρίσθαι γενέσθαι τιν' αὐτοῖς καιρὸν δι' οὗ τὰς προτέρας ἀναλύσονται
πρὸς τοὺς Ἑλληνας ἀμαρτίας. Il. 2. 117: ὅς δὴ πολλῶν πολίων
κατέλυσε κάρηνα. Ar. Plut. 142: ὥστε τοῦ Διὸς | τὴν δύναμιν, ἣν
λυπῇ τι, καταλύσεις μόνος.

μανθάνειν, Hdt. 9. 101: χρόνῳ οὐ πολλῷ σφί ὕστερον δῆλα
ἀναμανθάνουσι ἐγένετο, δῆλα terminates the uncertainty; κατὰ
contemplates no uncertainty. Plat. Parm. 128 A: οὕτω λέγεις,
ἢ ἐγὼ οὐκ ὥρθως καταμανθάνω; On the double element in μανθάνειν,
Euthyd. 277 E.

μένειν, Hdt. 7. 42: ὑπὸ τῇ Ἰδῇ νύκτα ἀναμείναντι βρονταί . . .
ἐπεσπίπτουσι. Plat. Lys. 209 A: οὐκ ἀναμένουσιν ἕως ἂν ἡλικίαν
ἔχῃς. Hdt. 2. 103: εἴτε τῶν τινὲς στρατιωτέων τῇ πλάνῃ αὐτοῦ ἀχθε-
σθέντες περὶ Φᾶσιν ποταμὸν κατέμειναν. Lys. 31. 18. Compare
κατὰ χώραν μένειν. Il. 22. 257: αἶ κεν ἐμοὶ Ζεὺς | δῶη καμμονίην,
σὴν δὲ ψυχὴν ἀφέλωμαι.

μετρεῖν, Plat. Rep. 531 A: τὰς γὰρ ἀκουομένας αὐ συμφωνίας
καὶ φθόγγους ἀλλήλοις ἀναμετροῦντες ἀήννητα ὥσπερ οἱ ἀστρονόμοι
πονοῦσιν, reliance on a varying standard. Xen. Oec. 4. 21:
πολὺ δὲ μᾶλλον ἄγαμαι τοῦ καταμετρήσαντός σοι καὶ διατάξαντος ἕκαστα
τούτων, suggests definite plan.

νεύειν, Plat. Rep. 350 E: ἐγὼ δέ σοι, ὥσπερ ταῖς γραυσὶ ταῖς
τοῖς μύθοις λεγούσαις, εἰεν ἐρῶ καὶ κατατρέφομαι καὶ ἀνατρέφομαι. As
elsewhere, so when they indicate the direction of movement by
which the Greek expressed denial or affirmation the particles
ἀνά and κατὰ elude translation. Etymology must be kept in
sight. Out of ἀνά's basic notion of reference to external situa-
tion arises the sense of obstruction, the blocking of the way.

Where *κατά* is, there from the actor's point of view the road is open. One must occupy a position in order to pronounce on a situation. Od. 9. 468: τοὺς δὲ στενάχοντο γοῶντες. | ἀλλ' ἐγὼ οὐκ εἶων, ἀνὰ δ' ὀφρύσι νεῦον ἐκάστω | κλαίειν, impediment presented in outside conditions; contrast 490: ἐτόρουσι δ' ἐποτρύντας ἐκέλευσα | ἐμβαλλέειν κόπῃς, ἔν' ὑπὲρ κακότητα φέροιμεν, | κρατὶ κατανείω, the actor's will creates conditions; compare Il. 8. 175 and h. Merc. 524-5.

ὁλολύζειν, Aesch. Ag. 565: ἀνωλόλυξα μὲν πάλαι χαρᾶς ὕπο, | ὅτ' ἦλθ' ὁ πρῶτος νύχιος ἄγγελος πυρός. 1072: στάσις δ' ἀκόρετος γένει | κατολολυξάτω θύματος λευσίμον.

ὁλοφύρεσθαι, Xen. Cyr. 7. 3. 14: ἡ δὲ τροφὸς ἀνωλοφύρατό τε καὶ περιεκάλυπτεν ἄμφω, she had just witnessed the tragedy. Thuc. 8. 81, note γενομένης δὲ ἐκκλησίας. Plat. Prot. 327 E. Xen. Cyr. 7. 3. 17: ὁ δὲ Κῦρος ὡς ἐπλησίασε τῷ πάθει, ἀγασθείς τε τὴν γυναῖκα καὶ κατολοφυράμενος ἀπήει.

ὁμολογεῖν, Plat. Rep. 348 B: ἄν δὲ ὥσπερ ἄρτι ἀνομολογοῦμενοι πρὸς ἀλλήλους σκοπῶμεν, ἅμα αὐτοῖ τε δικασταὶ καὶ ῥήτορες ἐσόμεθα, compromise. Crito 49 C: καὶ ὅρα, ὦ Κρίτων, ταῦτα καθομολογῶν, ὅπως μὴ παρὰ δόξαν ὁμολογῇς. Gorg. 499 B, stamp of personal approval.

ὀρθοῦν, Plat. Rep. 346 E: καὶ ἄρτι ἔλεγον μηδένα ἐθέλειν ἐκόντα ἄρχειν καὶ τὰ ἀλλότρια κακὰ μεταχειρίζεσθαι ἀνορθοῦντα. Isoc. 5. 64. Soph. El. 416: πολλά τοι σμικροὶ λόγοι | ἔσφηλαν ἤδη καὶ κατώρθωσαν βροτούς. Plat. Theaet. 203 B.

παύειν, Xen. Mem. 4. 3. 3: ἀναπαύσεώς γε δεομένοις ἡμῖν νύκτα παρέχουσι κάλλιστον ἀναπαντήριον. Isoc. 8. 20: ἀναπεπαιγμένοι μὲν τῶν εἰσφορῶν. Soph. El. 873: φέρω γὰρ ἡδονὰς τε κἀνάπαντα ὧν | πάρουθιεν εἶχες καὶ κατέστενες κακῶν. Plat. Legg. 758 D: τὰ εἰδὲκα ἀναπανόμενον τοῦ ἐνιαυτοῦ μέρη, temporary. Hdt. 1. 27: εἰπόντα τὰδε καταπαῦσαι τὴν ναυπηγίην.

πιμπλάναι, Il. 8. 34: οἷ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται. This compound is in Homer always accompanied by one of the words ἄλγεα, κακά, κήδεα, οἶτον, πότμον, representing a force of destiny with which the subject cannot cope, and these words are never used with the simple verb nor with any other compound of it. So Hdt. 5. 4: ὅσα μιν δεῖ ἐπεῖτε ἐγένετο ἀναπλῆσαι κακὰ. Plat. Phaed. 83 D: καὶ οἷα μηδέποτε καθαρῶς εἰς Ἄιδου ἀφικέσθαι, ἀλλ' αἰεὶ τοῦ σώματος ἀναπλέα ἐξίεναι, ὥστε ταχὺ πάλιν πίπτειν εἰς ἄλλο σῶμα, and in general of that which operates

as a fetter on the free action of the subject. Rep. 406 D: ὁρῶν τοὺς ἄλλους καταπιμπλαμένους ἀνομίας ἀγαπᾷ. εἴ πη αὐτὸς καθαρὸς ἀδικίας . . . τὸν τε ἐνθάδε βίον βιώσεται.

πίπτειν, Thuc. I. 70. 5: νικώμενοι ἐπ' ἐλάχιστον ἀναπίπτουσιν. Dem. 19. 224: δέδοικα μὴ τότε μὲν συνεπισπάσῃσθέ με τὸν μηδ' ὁτιοῦν ἀδικοῦντα, νῦν δ' ἀναπεπτωκότες ἦτε. Lys. I. 27: πληγείς κατέπεσεν εὐθύς.

σχίζειν, Hdt. I. 123: λαγὸν μηχανησάμενος καὶ ἀνασχίσας τούτου τὴν γαστέρα . . . ἐσέθηκε βιβλίον, so as to reveal the interior. Dem. 21. 79: καὶ πρῶτον μὲν κατέσχισαν τὰς θύρας τῶν οἰκημάτων, ὡς αὐτῶν ἤδη γιγνομένης κατὰ τὴν ἀντίδοσιν, arbitrary exercise of power.

τρίβειν, Xen. Cyn. 6. 26: ἀνατρίψαντα τὰς κύνας ἀπιέναι ἐκ τοῦ κυνηγεσίου, their condition demands attention. Dem. 57. 9: πρῶτον μὲν, ἐπειδὴ συνελέγησαν οἱ δημόται, κατέτριψε τὴν ἡμέραν δημογῶν καὶ ψηφίσματα γράφων.

φαίνειν, Xen. Mem. 4. 3. 4: ἄστρο ἐν τῇ νυκτὶ ἀνέφηναν, ἃ ἡμῖν τὰς ὥρας τῆς νυκτὸς ἐμφανίζει. Plat. Rep. 334 A: κλέπτῃς ἄρα τις ὁ δίκαιος, ὡς ἔοικεν, ἀναπέφανται, community of view. Xen. Cyr. 4. 5. 15. Plat. Phileb. 16 C: θεῶν μὲν εἰς ἀνθρώπους δόσις, ὥς γε καταφαίνεται ἐμοί, ποθὲν ἐκ θεῶν ἐρρίφη, individual view. Isoc. II. 4: πειράσομαί σοι ποιῆσαι καταφανὲς ὅτι . . . δήμεαρτες. Plat. Sophist. 231 D, to you and me; 232 B, to me. Compare II. 2. 5: ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή.

φεύγειν, Xen. An. 6. 4. 24: οἱ δὲ λοιποὶ ἐπὶ τὸ ὄρος ἀνέφυγον. Hell. 6. 5. 40: εἰ δέ τινες φοβοῦνται μὴ, ἐὰν νῦν ἀναφύγῃσιν οἱ Λακεδαιμόνιοι, ἔτι ποτὲ πράγματα παρέχουσιν ὑμῖν, ἐνθυμήθητε, situation too difficult to face. Plat. Sophist. 260 C: τὸν δὲ σοφιστὴν ἔφαμεν ἐν τούτῳ πονεῖν τῷ τόπῳ καταπεφευγῆναι μὲν, ἔξαρτον δὲ γεγενηναι τὸ παράπαν μὴδ' εἶναι ψεῦδος, his final stand. Hdt. 4. 23: ὃς ἂν φείγων καταφύγῃ ἐς τούτους, ἵπ' οὐδενὸς ἀδικέεται, a sure reliance.

φοβεῖν, Ar. Vesp. 670: ἐπαπειλοῦντες τοιαυτὴ κἀναφοβοῦντες, | οἴσετε τὸν φόρον, ἢ βροντήσας τὴν πόλιν ἡμῶν ἀνατρέψω, the threat comes as a flash before the eyes. Thuc. 7. 21: τῷ δὲ θράσει ἐπιχειροῦντες καταφοβοῦσι.

φράζειν, Od. 19. 391: μὴ ἐ λαβοῦσα | οὐλὴν ἀμφράσσαιτο καὶ ἀμφαδὰ ἔργα γένοιτο, bystanders considered. Pind. O. 10. 68: τὸ δὲ σαφανὲς ἰὼν πόρισω κατέφρασεν, relentless accuracy of Time. Compare σὶν χρόνῳ.

VI. 'Ανά WITH CASE.

(1) 'Ανά with Accusative.

In general the substantive with which *aná* is connected denotes a material expanse presented to the senses and the effect of the combination is that of an outside influence independent of the actor. Substantives of action, or even suggestive of action, are uncommon: wherein the particle manifests its passive character. The basic sense of *aná* and the basic sense of the accusative are antagonistic in that, whereas the case marks the conclusion of the action, the preposition through its affinity with the nature of the substantive keeps the image alive.

As preposition *aná* holds its ground chiefly in epic, subordinately in lyric and dramatic poetry, clinging in the drama mainly to the lyric passages. Among prose writers it is employed most by Herodotus, who is characterized by much dramatic color; here and there by Plato, Xenophon and others. In ordinary prose there is little need to wrest the particle from the embrace of the verb. For prepositional service there are more effective, if less highly colored, agencies, notably *πρός*, which exhibits its affinity with *aná* in the frequent combination *προσανα-*, its inclusion of the sense of *aná* by the order: never *αναπροσ-*.

Substantive does not afford the same variety of color-shade as verb, with its more fluid character. Hence the classes are fewer and, as in parathesis, the divisions encroach on each other. They are unified by the primary sense of the particle.

a. Search and kindred notions. Il. 2. 36: τὰ φρονέοντ' ἀνὰ θυμὸν ἃ 'ρ' οὐ τελέεσθαι ἔμελλον. 3. 449: Ἀτρείδης δ' ἀν' ὄμιλον ἐφοίτα θηρὶ ἐοικὼς. 4. 251: κίων ἀνὰ οὐλαμὸν ἀνδρῶν. 5. 74: ἀντικρὺ δ' ἀν' ὀδόντας ὑπὸ γλῶσσαν τάμε χαλκός, connotes the reach of the swing; note *κατά* in context. 167: βῆ δ' ἔμεν ἄν τε μάχην . . . | Πάνδαρον ἀντίθεον διζήμενος. 528. 6. 71. 'Ανά is in favorite use in the simile, painting the picture. 10. 208: βάρ' ῥ' ἔμεν ὥστε λείοντε δῖω διὰ νέκτα μέλαιναν, | ἄμ φόνον, ἄν νέκνας. 362. 12. 333: πίπτῃην δ' ἀνὰ πύργον Ἀχαιῶν, εἴ τιν' ἴδοιτο. 23. 464: πάντῃ δέ μοι ὄσσε | Τρωικὸν ἄμ πεδίον παπταίνετον εἰσορόωντι. 24. 680: ὀρμαίνοντ' ἀνὰ θυμὸν ὅπως . . . | . . . ἐκπέμψειε. Od. 4. 666: κρίνας τ' ἀνὰ δῆμον ἀρίστους. 10. 251: ἥομεν, ὥς ἐκέλευες, ἀνὰ δρυμὰ . . . | εὔρομεν. 275. 13. 367: μαιομένη κενθμῶνας ἀνὰ σπέος. 14. 286. 15. 80: εἰ δ' ἐθέλεις τραφῆναι ἀν' Ἑλλάδα, route as suggested to mind of

speaker. 22. 143. Soph. O. T. 477: φοιτᾷ γὰρ ἐπ' ἀγρίαν | ἵλαν
ἀνά τ' ἄντρα καὶ | πέτρας ἄτε ταῦρος. Eur. Bacch. 352: οἱ δ' ἀνὰ
πόλιν στείχοντες ἐξιχνεύσατε. I. A. 538. Rhes. 587. Phoen. 1275.

b. Sound, odor. Il. 2. 250: βασιλῆας ἀνὰ στόμ' ἔχων. 4. 436:
ὡς Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὴν ὁρῶρει. 8. 517: κήρυκες δ' ἀνὰ
ἄστν διύφιλοι ἀγγελλόντων. II. 160. 324: τὼ δ' ἀν' ὄμιλον ἰόντε
κυδοίμεον, ὡς ὅτε κάπρῳ | . . . Od. 5. 60: τηλόθι δ' ὁδμῇ | κέδρου τ'
εἰκέατοιο θίου τ' ἀνὰ νῆσον ὁδῶδει. 9. 209. Soph. O. C. 1058: αὐταρ-
κεῖ τάχ' ἐμμίξειν βοᾷ | τούσδ' ἀνὰ χώρους. Eur. And. 95. El. 80.
Hec. 1110.

c. Spectator, hearer, connoted. Il. 1. 10: νοῦσον ἀνὰ στρατὸν
ὄρσε κακῇν. 53. 3. 245: κήρυκες δ' ἀνὰ ἄστν θεῶν φέρον ὄρκια πιστά.
5. 87: θῖνε γὰρ ἄμ πεδίον ποταμῷ πλήθοντι ἐοικὼς. (Compare 20.
411: ποδῶν ἀρετὴν ἀναφαίνων. 21. 347: ἀγξήρανῃ· χαίρει δέ μιν ὅστις
ἐθείρη. 22. 77: πολιάς δ' ἄρ' ἀνὰ τρίχας ἔλκετο χερσὶν | τίλλων ἐκ
κεφαλῆς. Od. 1. 440: πασσάλῳ ἀγκρεμάσασα παρὰ τρητοῖς λεχέεσσιν).
824: γιγνώσκω γὰρ Ἄρῃα μάχην ἀνὰ κοιρανέοντα. 6. 505: σεύατ'
ἔπειτ' ἀνὰ ἄστν, ποσὶ κραιπνοῖσι πεποιθὼς. 7. 183: κῆρυξ δὲ φέρον ἀν'
ὄμιλον ἀπάντη | δεῖξ' ἐνδέξια πᾶσιν. 8. 89. 378. 9. 383. 395. 10. 60.
339: βῆ ῥ' ἀν' ὁδὸν μεμαῶς· τὸν δὲ φράσατο προσιόντα. 466. 11. 247.
12. 49, picture of struggle. 13. 117, reputation to sustain. 199.
239: ὡς εἰπὼν ὁ μὲν αὖτις ἔβη θεὸς ἄμ πόνον ἀνδρῶν, frequent after
speech. 270. 308: ἢ ἀνὰ μέσσους, the speaker points the direc-
tion. 547. 14. 155. 15. 488. 584. 16. 156. 296. 349. 17. 257. 18.
4: τὰ φρονέοντ' ἀνὰ θυμὸν ἃ δὴ τετελεσμένα ἦεν, retrospective. 278,
prospective. 493: νύμφας δ' ἐκ θαλάμων δαίδων ἵπο λαμπομενίων |
ἡγίνεον ἀνὰ ἄστν, πολλὺς δ' ἰμέναιος ὁρῶρει. 546: τοῖ δὲ στρέψασκον
ἀν' ὄγμους, | ἰέμενοι νειοῖο βαθείης τέλσον ἰκέσθαι. | ἢ δὲ μελαίνειτ'
ὄπισθεν. 19. 212: κεῖται, ἀνὰ πρόθυρον τετραμμένος, ἀμφὶ δ' ἑταῖροι |
μύρονται. 20. 113. 427. 21. 258. 23. 617. 710. Od. 1. 365: μνηστῆρες
δ' ὁμάδισαν ἀνὰ μέγαρά, Πηνελόπεια has just appeared before
them. 2. 116. 156. 291. 430, scene of festivity. 4. 768. 5. 329. 7.
129. 180. 8. 7. 173: ἔρχόμενον δ' ἀνὰ ἄστν θεὸν ὡς εἰσορώσω. 377,
exhibition. 10. 63: οἱ δ' ἀνὰ θυμὸν ἐθάμβεον ἔκ τ' ἱρέοντο, compare
ἀνερωτᾶν. 308. 12. 143. 14. 34, excitement over what he has
just seen. 15. 274. 16. 461: τί δὴ κλέος ἔστ' ἀνὰ ἄστν; 17. 360.
18. 246, Ἀχαιοί conceived assembled to see. 19. 73: ἢ ὅτι δὴ
ῥυπῶ . . . | πτωχεύω δ' ἀνὰ δῆμον; (contrast 18. 1, where the
beggar is a professional). 273, paints the picture for his hearer.
408, mental review. 20. 276: κήρυκες δ' ἀνὰ ἄστν θεῶν ἱερὴν ἑκα-

τόμβην | ἦγον. 21. 234, preparatory (compare Il. 3. 355: ἀμπε-
παλὼν προΐει). 22. 18. 77: ἔλθωμεν δ' ἀνὰ ἄστυ, βοή δ' ὤκιστα γένοιτο.
132, compare ἀναιπείν, 176, pictures helplessness of the subject;
compare the speech addressed to him in 195-9: a lynching.
239, appeal to sight in 233. 474: ἐκ δὲ Μελάνθιον ἦγον ἀνὰ πρόθυρον,
note the spectacle following. 23. 136, the traveller mentally
pictured. 24. 318: ἀνὰ ῥίνας δέ οἱ ἦδη | δριμὺν μένος προὔτυψε φίλον
πατέρ' εἰσορόωντι. Pind. 1. 6. 49: εὐανθέ' ἀπέπνευσας ἀλικίαν | προ-
μάχων ἀν' ὄμιλον. Aesch. Pers. 582: τοῖ δ' ἀνὰ γὰν Ἀσίαν δὴν | οὐκ-
έτι περσονομοῦνται. Theb. 328: κορκορυγαὶ δ' ἀν' ἄστυ. Pr. 569:
πλαιῆ τε νῆστον ἀνὰ τὰν παραλίαν ψάμμαν. Soph. Ph. 678: Ἰξίον'
ἀν' ἀμπικα δὴ δρομάδ' ὥς ἔβαλ'. Eur. And. 1000. 1037. Bacch.
216: κλύω δὲ νεοχμὰ τήνδ' ἀνὰ πτόλιν κακὰ. 589: ὁ Διόνυσος ἀνὰ
μέλαθρα · | σέβετέ νιν. 1024: ὦ δῶμ' ὃ πρίν ποτ' ἠντύχεις ἀν' Ἑλλάδα.
Hel. 180. 1302. El. 714: σελαγέιτο δ' ἀν' ἄστυ | πῦρ ἐπιβώμιον.
Herac. 324. Supp. 604. 721: βοή δὲ καὶ κωκυτὸς ἦν ἀνὰ πτόλιν.
Hipp. 68. I. A. 1040. Ion 796. 830. 1455. 1575: ἔσται δ' ἀν'
Ἑλλάδ' ἐκλείης. Med. 509. Or. 250: δυσκλείης τ' ἀν' Ἑλλάδα. 808.
Rhes. 42. Tro. 546. 555. Phoen. 1038.

d. Sense of difficulty, obstruction, confronting actor.

Il. 1. 570: ὤχθησαν δ' ἀνὰ δῶμα, recoil before the wrath of
Ζεὺς. 8. 55, note πανρότεροι, χρεοῖ ἀναγκαίῃ. 158. 11. 259. 12. 471,
Τρῶες in ascendancy. 13. 110: ἀλλὰ κτείνονται ἀν' αὐτάς, cowards.
14. 80 (compare 259: Νῆξ δμήτειρα and Thuc. 3. 22: ἀνὰ τὸ σκοτει-
νόν. 15). 101 (compare Od. 5. 412: λισσὴ δ' ἀναδέδρομε πέτρῃ). 657:
οἶδ' ἐκέδασθεν ἀνὰ στρατὸν ἴσχε γὰρ αἰδῶς (contrast 562: αἰδῶς may
hold in check, may impel). 21. 137: ὄρμηγεν δ' ἀνὰ θυμὸν ὅπως
παύσειε πόνοιο | δῖον Ἀχιλλῆα, Ἀχιλλεύς has the upper hand
(compare 147). 303, difficulty in the surroundings. 22. 452. 23.
74. 321: ἵπποι δὲ πλανῶνται ἀνὰ δρόμον, οὐδὲ κατίσχει, loss of con-
trol. 24. 166: θυγατέρες δ' ἀνὰ δώματ' ἰδὲ νῶϊ ὠδύροντο, | τῶν
μιμησκόμεναι, compare ἀναμιμήσκεσθαι and contrast 740: τῷ καί
μιν λαοὶ μὲν ὠδύρονται κατὰ ἄστυ, destiny. Od. 1. 193. 4. 638: ὥς
ἔφαθ', οἱ δ' ἀνὰ θυμὸν ἐθάμβεον. 5. 456. 11. 496, in the first alter-
native the subject is in control of the situation, in the second
he is dominated by it. 12. 333: ἔπειρε δὲ γαστέρα λιμός. | δὴ τότ'
ἐγὼν ἀνὰ νῆσον ἀπέστιχον, ὄφρα θεοῖσιν | εὐξαίνην, εἴ τίς μοι ὁδὸν
φῆνεε. 13. 32. 14. 2: ἀντάρ ὃ ἐκ λιμένος προσέβη τρηχέαν ἀταρπὸν |
χῶρον ἀν' ὑλῆεντα δι' ἄκριας. 16. 96. 19. 312: ἀλλὰ μοι ὦδ' ἀνὰ
θυμὸν οἴεται, ὥς ἔσεται περ, foreboding. Eur. Hec. 117: δόξα δ'

ἐχώρει δίχ' ἄν' Ἑλλήνων | στρατὸν, divided counsel. El. 210: δωμάτων πατρίων φυγὰς, | οὐρείας ἄν' ἐρίπνας. I. T. 886. Xen. Cyr. I. 4. 23: ἐκκλίνουσι καὶ φεύγουσιν ὁμόθεν διώκοντας ἀνὰ κράτος. An. I. 8. 1: ἐλαύνων ἀνὰ κράτος ἰδρῶντι τῷ ἱππῳ. 10. 15. Contrast 8. 19.

Herodotus shows about fifty instances of ἀνά with accusative. Here, as elsewhere, there is appeal to sight, hearing. The distributive sense appears, but the distribution implies, otherwise than with κατά, a beholder. I. 94: σιτοδείην ἰσχυρὴν ἀνὰ τὴν Λυδίην πᾶσαν γενέσθαι. 96. 97. 100. 136: τῷ δὲ τοῖς πλείστοις ἀποδεικνύντι δῶρα ἐκπέμπει ὁ βασιλεὺς ἀνὰ πᾶν ἔτος, to be looked forward to. 184: χῶματα ἀνὰ τὸ πεδίον ἔοντα ἀξιοθέητα. 185. 193: φοίνικες πεφυκότες ἀνὰ πᾶν τὸ πεδίον. 194, obstruction. 2. 4. 11: ῥήχίη δ' ἐν αὐτῷ καὶ ἄμπωτις ἀνὰ πᾶσαν ἡμέρην γίνεται. 37. 62. 85: ἀνὰ τὴν πόλιν στρωφεόμεναι τύπτονται . . . φαίνουσαι τοὺς μαζοὺς. 91. 111. 130: θυμῆματα δὲ παρ' αὐτῇ παντοῖα καταγίζουσι ἀνὰ πᾶσαν ἡμέρην, ἀνά is fond of situations in which reference is made to display. 132. 135. 3. 97. 131. 160. 4. 7. 14: ἐσκεδασμένον δὲ ἤδη τοῦ λόγου ἀνὰ τὴν πόλιν. 22. 101: ἡ δὲ ὁδὸς ἡ ἡμερησίη ἀνὰ διηκόσια στάδια συμβέβληταί μοι (compare 6. 63: ἐπὶ δακτύλων συμβαλλόμενος). 5. 27: ἀμυνόμενοι ἀνὰ χρόνον ἐκακώθησαν, times against (contrast 28: κατὰ τὸν αὐτὸν χρόνον ἡ Μίλητος αὐτῇ τε ἑωντῆς μάλιστα δὴ τότε ἀκμάσασα). 38, casts eye over the field. 102. 114. 6. 48. 57. 61. 86. 131. 138. 7. 10: ἀνὰ χρόνον ἐξείροι τις ἂν, compare ἀνευρίσκειν. 106. 150: ἄλλος λόγος λεγόμενος ἀνὰ τὴν Ἑλλάδα. 153. 184². 223. 8. 10. 65. 123. 124. 9. 38. 44. 86. 99.

In distribution ἀνά appears to incline toward combinations involving a multiple of πέντε: compare ἀναπεμπάζεσθαι. Ar. Ran. 554: κρέα . . . εἴκοσιν | ἄν' ἡμιωβολιαῖα. Andoc. 1. 38: ἐστάναι δὲ κύκλῳ ἀνὰ πέντε καὶ δέκα ἄνδρας, τοὺς δὲ ἀνὰ εἴκοσιν. Dem. 27. 9: ἀνὰ πέντε μῶς καὶ ἕξ. Xen. An. 4. 6. 4: ἀνὰ πέντε παρασάγγας τῆς ἡμέρας. 5. 4. 12: ἔστησαν ἀνὰ ἑκατὸν.

(2). 'Ανά with Dative.

The construction is rare. The spectator is implied. Dignity, majesty are suggested, but also occasionally their distinct opposite. Il. I. 15: στέμματ' ἔχων ἐν χερσὶν . . . | χρυσέῳ ἀνὰ σκήπτρῳ, flag of truce. 8. 441: ἄρματα δ' ἄμ βομοῖσι τίθει, κατὰ λῖτα πετάσσας. 14. 352: ὥς ὁ μὲν ἀτρέμας εἶδε πατῆρ ἀνὰ Γαργάρῳ ἄκρῳ, note objection on ground of publicity made by Πρῆ 330-340. 15. 152. 18. 177, for all to see. Od. II. 128: σῆμα δέ τοι

ἔρέω μάλ' ἀριφραδὲς . . . | . . . | . . . ἀνὰ φαίδιμον ὤμον, Pind. O. 8. 67: ἀποπέμπων Αἰακὸν | δεῦρ' ἀν' ἵπποις χρυσέαις, IO. 83. P. 1. 9: εὔδει δ' ἀνὰ σκάπτῳ Διὸς αἰετὸς, 4. 166: ἀνὰ δ' ἡμιόνοις ξεστᾷ τ' ἀπὴν, Aesch. Supp. 337: Λυκοδίωκτον ὥς δάμαλιν ἀμπέτραις | ἡλιβάτοις, Eur. El. 466. I. A. 754: ἀνὰ τε ναυσὶν καὶ σὺν ὄπλοις, display first then action. 1058.

(3). 'Ανά with Genitive.

'Ανά occurs three times with genitive: Od. 2. 416. 9. 177. 15. 284, always with νηός and βαίειν. The scene is the prospective voyage with its uncertainties; compare ἀνάγεσθαι in connection with nautical affairs.

VII. Κατά WITH CASE.

(1) Κατά with Accusative.

The most striking point of contrast between κατά and ἀνά with accusative is found in the nature of the substantives with which they are respectively employed. For, whereas κατά freely associates with substantives of the same kind as ἀνά, it is also entirely at home with those with which ἀνά is never found, namely, those in which personality is alive, and with those which express an action, a class from which ἀνά is largely excluded. Be the content of the substantive what it may, κατά finds its own in any accusative, because of the notion of resultant in the case, and is everywhere characterized by the absence of the sense of obstruction, of appeal to externals, which is prominent in ἀνά. Κατά is the index of the power of an actor and its employment with an accusative, the action in noun form, carries the same implication as when it is used as verbal prefix. The particle and the case are in complete harmony, and the effect of the combination is tendency to a conclusion, dominance of the situation.

a. Control of space.

II. 1. 318: ὥς οἱ μὲν τὰ πένοντο κατὰ στρατὸν, 409: τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἄλα ἔλσαι, 2. 47: σὺν τῷ ἔβη κατὰ νῆας, 130: οἱ ταίοισι κατὰ πτόλιν, space is controlled and space controls. 345: ἄρχειν Ἀργείοισι κατὰ κρατερὰς ἑσμίνας, 362: κρίν' ἄνδρας κατὰ φύλα, κατὰ φρήτρας, 398. 470. 803: πολλοὶ γὰρ κατὰ ἄστυ μέγα Πριάμον ἐπικονροί, confidence. 3. 151. 4. 126. 209: βῆν δ' ἰέναι καθ' ὅμιλον ἀνὰ στρατὸν εὐρὺν, control modified. 445. 541. 5. 66: βεβλήκει γλοντὸν κατὰ δεξιὸν, note sense of unresisted progress

in verb of striking, wounding. 140. 162. 332: αἷτ' ἀνδρῶν πόλεμον *κάτα* κοιρανέουσιν. 495. 499: ὡς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ' ἁλῶας. 590. 676. 6. 56. 287. 391. 7. 370: τὴν μὲν δόρπον ἔλεσθε κατὰ πτόλιν, ὡς τὸ πάρος περ, sphere in which actor may exercise his will. 466. 477. 10. 82: τίς δ' οὗτος κατὰ νῆας ἀνὰ στρατὸν ἔρχεται οἶος | νύκτα δι' ὀρφναίην . . . ; *κατά* the boldness of the actor; ἀνὰ the action as it appears to the questioner. 11. 68. 77. 91. 716. 770. 806: ἀλλ' ὅτε δὴ κατὰ νῆας . . . | ἔξε . . . ἵνα σφ' ἀγορή τε θέμις τε | ἦην, compare κατὰ χώραν. 12. 318. 13. 102. 329. 14. 173. 180. 518: ψυχὴ δὲ κατ' οὐταμένην ὠτειλὴν | ἔσσυτ' ἐπειγομένην. 15. 447. 16. 96. 285. 642 (compare 17. 570. 19. 25). 713. 789. 17. 365: μέμνηντο γὰρ αἰεὶ | ἀλλήλοισ καθ' ὄμιλον ἀλεξέμεναι φόνον αἰπύν. 462. 680. 743. 18. 38: ὅσαι κατὰ βένθος ἀλὸς Νηρηίδες ἦσαν, their house is their castle. 286, for protection; compare καταφεύγειν. 605, professionals. 19. 25. 93. 196: κατὰ στρατὸν . . . | . . . ἐτοιμασάτω, clothed with authority. 209. 20. 221: ἔλος *κάτα* βουκολέοντο, their home. 377, vantage-ground recognized. 21. 126. 147: ἐδάϊξε κατὰ ῥόον. 310, compare καταμένειν. 353. 422: ἡ κινάμνια ἄγει . . . | . . . κατὰ κλόνον, power to guide. 485, haunt of the hunter. 22. 1: ὡς οἱ μὲν κατὰ ἄστυ . . . | ἰδρῶ ἀπεψύχοντο, within its protection. 133, seat of power. 394. 433. 442: κέκλετο δ' ἀμφιπόλοισιν . . . κατὰ δῶμα, where she was mistress. 23. 1, grief controls. 162: αὐτίκα λαὸν μὲν σκέδασεν κατὰ νῆας εἰσας, where they belonged. 230. 285. 24. 662: κατὰ ἄστυ ἐέλμεθα, ἄστυ controls. 703. Od. 1. 116. 145. 228, at their ease; compare καθέζεσθαι. 2. 77. 101: μή τίς μοι κατὰ δῆμον Ἀχαιῶδων νεμεσῆσῃ, δῆμος would justify the resentment. 140. 247. 383. Ἀθήνη. 397: οἱ δ' εἶδεν ὄρνοντο κατὰ πτόλιν, *κατά* regular where the right of action is unquestioned; one's home, city. 3. 428: εἶπατε δ' εἴσω | δμοῇσιν κατὰ δόματ' ἀγακλυτὰ δαῖτα πένεσθαι, regular in connection with routine affairs of life: eating, sleeping, preparing meals. 4. 44, compare καθορᾶν. 72, view open. 167. 5. 52. 441, security. 6. 50: βῆ δ' ἔμεναι κατὰ δόμαθ', ἔν' ἀγγείλειε τοκεῦσιν, important tidings to communicate. 7. 102. 8. 390. 444. 9. 120: οἵτε καθ' ὕλην | ἄλγεα πάσχουσιν, ὕλη as channel regulates the action. 217. 10. 122. 11. 193, rest afforded and taken. 334. 539, eminence in joy. 571, space to which they are confined. 573, eminence in prowess. 639. 14. 254. 261: ὀπτήρας δὲ κατὰ σκοπιᾶς ὥτρυνά νέεσθαι. 411. 473-4, scene changes: advantage, first thought; then sense of difficulty in situation. 15. 276. 311. 510. 10. 150.

159, 'Αθήνη. 274. 17. 18, better chance of success; compare *κατὰ τύχην*. 204, unobstructed course. 227. 232. 246. 302, 'Αθήνη. 418, insistency. 501. 558, freedom of the town. 566, compare *καταφεύγειν*. 18. 97: *αὐτίκα δ' ἦλθε κατὰ στόμα φοίνιον αἷμα*, the force of the blow. 19. 67. 195: *πολλῶν κατὰ οἶκον ἐόντων, οἶκος* prepared for emergencies. 233, *λοπός* pattern for *χιτών*. 345, retainers. 536. 20. 10, *φρήν, θυμός* the controlling force. 59, silent, private grief; compare *κατακλαίειν*. 'Ανά has to do with initial movements, that may be frustrated, *κατά* with inevitable results. 64. 122. 159. 164. 167. 206, fate. 319: *ῥυστάζοντας ἀεκελίως κατὰ δώματα*, arrogance. 331, compare *καταμένειν*. 369. 21. 107, 'Αχαῖς γαῖα cannot produce her like. 258, *δῆμος* given up to *ἐορτή*. 298. 331. 372. 22. 22-3, impulse of self-protection; not running away. 52. 55. 180, absorbed in work; did not see them. 223. 291. 299. 307. 360. 377. 381. 396. 484. 23. 137. 299: *αὐτοὶ δ' εὐνάζοντο κατὰ μέγαρα*. 24. 10. 13. 108. 183. 188: *οὐ γάρ ποῦ ἴσασι φίλοι κατὰ δόμαθ' ἐκάστον*, compare *κατειδέναι*. 247. 336, compare *κατειπεῖν*. 338, childish persistency. 413: 'Οσσα δ' ἄρ' ἄγγελος ὥκα κατὰ πόλιν ᾤχετο πάντη. 449. Eur. Alc. 950: *τὰ μὲν κατ' οἶκον*, 'the daily round, the common task'. *Κατά* in articular complexes with substantives of all kinds is common in prose and poetry. Plat. Phaed. 82 C: *τῶν κατὰ τὸ σῶμα ἐπιθυμιῶν, σῶμα* controls. Cratyl. 394 D: *τοῖς μὲν δὴ κατὰ φύσιν γιγνομένοις*. Eur. Bacch. 282: *τῶν καθ' ἡμέραν κακῶν*, the inevitableness of Nature's order. Dem. 2. 27: *τὰ καθ' ἡμᾶς ἐλλείμματα*, personal responsibility. Plat. Menex. 241 C: *ὑπὸ μὲν τῶν κατὰ γῆν, ὑπὸ δὲ τῶν κατὰ θάλατταν μαθόντας, γῆ* and *θάλαττα* contribute to the result; compare A: *οἷα ἐπιόντα ὑπέμειναν κατὰ τε γῆν καὶ κατὰ θάλατταν*.

So of definite locations, points of departure, bases of action. Hdt. 1. 76: *ἡ δὲ Πτερίη . . . κατὰ Κινώπην πόλιν . . . κειμήνη*. Plat. Symp. 190 E: *ἐν στόμα ποιῶν ἀπέδει κατὰ μέσσην τὴν γαστέρα*. Cratyl. 397 B: *ὥσπερ κατ' ἀρχὰς ἐλέγομεν*, appeal to former position. Sophist 261 C: *καθάπερ ἐρρήθη νῦν δὴ*. Here belongs *ἡ κατὰ* with the comparative. Plat. Phaed. 94 E: *θειότερον τινὸς πράγματος ἢ καθ' ἀρμονίαν*. Apol. 20 E. Thuc. 7. 75: *μείζω ἢ κατὰ δάκρυα τὰ μὲν πεπονθότας*, work contrasted with power to do it; compare Hdt. 3. 14: *τὰ μὲν οἰκῆα ἦν μέζω κακὰ ἢ ὥστε ἀνακλαίειν*, work contrasted with effect of effort to do it.

In distributive expressions with *κατά* the power to survey

the situation, to make the apportionment, is implied in the particle, reinforced by the case. Il. 2. 362. Plat. Theaet. 182 A: *κατὰ μέρη οὖν ἄκουε*.

The combination of *κατά* with accusative marks, in general, the pattern definitely set before the eye, the standard to be conformed to, the irresistible conclusion. Whether the individuality of the actor or the stream represented in the case is in the ascendancy, the context alone can determine. Plat. Theaet. 192 B: *αἰσθάνεται καὶ ἔχει τὸ σημεῖον κατὰ τὴν αἴσθησιν*. Sophist. 216 A: *κατὰ τὴν χθὲς ὁμολογίαν . . . ἤκομεν*, compare *καθομολογεῖν*. Ar. Eq. 499: *πράξιαις | κατὰ νοῦν τὸν ἐμὸν*. Hdt. 2. 68: *καὶ ὁ νεοσσὸς κατὰ λόγον τοῦ ψοῦ γίνεται*. Lys. 1. 4: *τῆς κατὰ νόμους τιμωρίας*. Xen. Hell. 5. 4. 54: *κατὰ τοὺς ὄρκους συνεστρατεύοντο*. Mem. 1. 1. 18: *ὄρκον ὁμόσας, ἐν ᾧ ἦν κατὰ τοὺς νόμους βουλεύσειν*, that they should be his guide. Plat. Hipparch. 232 C: *οὐκοῦν κατὰ τὸν σὸν λόγον πάντες ἄνθρωποι φιλοκερδεῖς ἂν εἰεν*, compare B: *ὁ λόγος ἡμᾶς ἠνάγκακε . . . ὁμολογεῖν*. Apol. 17 B: *οὐ κατὰ τούτους εἶναι ῥήτωρ*.

b. Index of power, physical and other.

Il. 1. 483: *ἡ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον*. 4. 276: *ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ἰωῆς*. 278. 9. 234. 12. 33. 13. 556: *κατ' αὐτοὺς | στρωφᾶτ'*, at home among them. 588. 707. 14. 20: *ὥς ὁ γέρων ὄρμαινε δαϊζόμενος κατὰ θυμὸν*, as the wave poises (*κωφῶ, ὀσσόμενον*) before the liberation of its power (*καταβήμεναι . . . οἶρον*), so *θυμός* poises on the brink of decision; *κατά* is the index of power of decision, has the man behind it. 15. 389: *κατὰ στόμα εἰμένα χαλκῶ*, compare slang: 'business end'. (Compare 23. 500: *μάστι δ' αἰὲν ἔλαινε κατομαδὸν*). Thuc. 8. 100: *ὥς κατὰ κράτος . . . αἰρήσοντες*. Xen. Cyr. 4. 3. 7: *νῦν μὲν οὖν οὕτω ταῦτ' ἔχει κατ' ἀνάγκην* (compare Od. 5. 154: *ἀνάγκη*). Plat. Alc. 1. 106 E: *κατὰ μνήμην τὴν ἐμὴν*. Rep. 451 C: *κατ' ἐκείνην τὴν ὁρμὴν ἰοῦσιν*. Gorg. 448 C, *τέχνη*, the capable guide; *τύχη*, the blind leading the blind. Prot. 317 C: *οὐδενὸς ὅτον οὐ πάντων ἂν ἡμῶν καθ' ἡλικίαν πατὴρ εἴην*, am old enough to be. Polit. 274 C, times against them; compare *σὺν χρόνῳ*. Legg. 698 B: *ἡμῖν γὰρ κατ' ἐκείνον τὸν χρόνον . . . πολιτεία τε ἦν παλαιά*, times for us. 715 D: *καθ' ἡλικίαν γὰρ ὁξὺ βλέπεις*, i. e., *ἡ γὰρ ἡλικία ποιεῖ σε ὁξὺ βλέπειν*. Critias 117 B. Hdt. 2. 70: *ἐπακούσας δὲ τῆς φωνῆς ὁ κροκοδείλιος ἔεται κατὰ τὴν φωνήν, ἐντυχὼν δὲ τῷ ἰώτῳ καταπίνει*. 5. 88: *κατ' ἔρην*, i. q. *ἐρίζουσαι*. Thuc. 7. 44: *διαμαρτόντες τῶν ὁδῶν κατὰ*

τὴν χώραν ἐπλανήθησαν, χώρα controlled movement. Compare Ev. Mt. 9. 29: κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν. 8. 13: ὡς ἐπίστευσας γενηθήτω σοι. Mc. 5. 34: ἡ πίστις σου σέσωκέν σε.

c. Control of one's own or another's action.

Il. 1. 271: μαχόμεν κατ' ἑμ' αὐτὸν ἐγώ. 2. 3. 5: ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλὴ (contrast Od. 10. 29). 99. 3. 36, compare καταδείσαι. 8. 131. 9. 87. 302: τερομένους ἐλέαιρε κατὰ στρατὸν. 329. 403. 521. 10. 136. 184. 491. 507. φρήν controls. 11. 167. 172. 336: εἴθα σφιν κατὰ ἴσα μάχην ἐτάνυσσε Κρονίων | ἐξ Ἰδῆς καθαρῶν. 460. 469. 12. 340. 15. 163. 384, resistless wave. 562, compare καταδείσθαι. 682, skill. 16. 119, θυμός directed the result. 17. 167. 732, contrast ἀνεχώρησαν in context. 18. 159. 19. 352. 20. 264. 21. 14: ταῖ δὲ πτόσσουσιν καθ' ἑδωρ, their protection. 25, compare καταφείγειν. 225. 236, under his control. 238. 24. 691. Od. 1. 4. 29: μνήστατο γὰρ κατὰ θυμὸν ἀμύμονος Αἰγίσθοιο, internal impulse. In composition only ἀνά, where reference is to external influence; complementary notions. 294, result foreshadowed; divine will back of him. 3. 72. 106. 6. 34. 283. 7. 40: οὐκ ἐνόησαν | ἐρχόμενον κατὰ ἄστυ διὰ σφέας· οὐ γὰρ Ἀθήνη | εἶα, power imparted. 144, compare σιγὴν κατακηρύττειν. 8. 232, compare κατὰ θάλατταν. 9. 299. 11. 9. 479, definite line of action (compare 10. 492: ψυχῇ χρησόμενος Θηβαῖον Τειρεσίαιο). 14. 46. 15. 453. 16. 237: καὶ κεν ἐμὸν κατὰ θυμὸν ἀμύμονα μερμηρίξας | φράσσομαι, energizing power. 318, crucial point. Xen. Cyr. 5. 1. 11: ἕκαστος γοῦν τῶν καθ' αὐτὸν ἐρεῖ. Oec. 11. 9: τὴν πόλιν μηδὲν κατ' ἐμὲ χρήμασιν ἀκόσμητον εἶναι. The individuality of the actor is enhanced by the addition of αὐτός. Plat. Phaed. 64 C: χωρὶς μὲν ἀπὸ τῆς ψυχῆς ἀπαλλαγὴν αὐτὸ καθ' αὐτὸ τὸ σῶμα γεγονέναι. Polit. 298 C: καθ' ὃ τι χρὴ τοῖς φαρμάκοις ἡμᾶς . . . χρῆσθαι. Crito 51 A: καθ' ὅσον δύναιται ἐπιχειρήσεις ἀνταπολλύναι. Hdt. 5. 3: εἰσὶ δὲ κατὰ τοῦτο ἀσθενέες, it is this that makes them so.

d. Exercise of power constructively.

Il. 1. 136: ἄρσαντες κατὰ θυμὸν, ὅπως ἀντάξιον ἔσται. 286: κατὰ μοῖραν εἶπες (compare 16. 333: τὸν δὲ κατ' ὅσσε | ἔλλαβε . . . μοῖρα κραταίῃ. Eur. El. 1248: ἂ μοῖρα Ζεὺς τ' ἔκρανε σοῦ πέρι). 2. 214: μὰς, ἀτὰρ οὐ κατὰ κόσμον. 3. 59: ἐπεὶ με κατ' αἶσαν ἐνείκεσας (compare 24. 224: εἰ δέ μοι αἶσα | τεθνάμεναι. Od. 7. 197). 19. 256: εἶατο σιγῇ | Ἀργεῖοι, κατὰ μοῖραν, ἀκούοντες βασιλῆος (compare Xen. An. 2. 2. 20: σιγὴν κατακηρύξαντα), σιγὴ is μοῖρα. 22. 478: ἰὴ ἄρα γενόμεθ' αἴσῃ | ἀμφοτέρω, σὺ μὲν ἐν Τροίῃ Πριάμιον κατὰ δῶμα,

δῶμα channel of fate, as αἴσα is fate. 23. 626: Ναὶ δὴ ταῦτά γε πάντα, τέκος, κατὰ μοῖραν ἔειπες, ἔπος is μοῖρα (μέροψ?): words justify, words condemn. Compare (Od. 2. 100: μοῖρ' ὁλοῇ κατέλῃσι τανηλεγέος θανάτοιο.

c. Exercise of power destructively.

Il. 3. 347: καὶ βάλεν Ἀτρεΐδαι κατ' ἀσπίδα . . . | . . . ἀνεγνάμθη δὲ οἱ αἰχμὴ | . With verbs of striking, wounding, κατὰ marks the actor's confident attitude, assumption of inevitable result; ἀνά implies an influence beyond his control. 356: ἦ ῥα καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος, | καὶ βάλε Πριαμίδαο κατ' ἀσπίδα, in ἀνά the initiatory movement that may or may not succeed; in κατὰ the foreseen effect. Inward force contrasted with outward obstruction. Κατὰ connotes 'nerve', ἀνά 'nerves'. 13. 498. 17. 43. 19. 125.

f. Emphasis on forces operative in nature.

Il. 15. 61: λελάθη δ' ὀδυνάων | αἶ νῦν μιν τείρουσι κατὰ φρένας . Od. 15. 409: ἀλλ' ὅτε γηράσκωσι πόλιν κάτα φύλ' ἀνθρώπων.

g. Index of personal conviction.

Il. 2. 409: ἦδεε γὰρ κατὰ θυμὸν ἀδελφεὸν ὥς ἐπονείτο. 4. 163. 5. 406. Od. 20. 93: μερμήριζε δ' ἔπειτα, δόκησε δὲ οἱ κατὰ θυμὸν. 22. 373: ὄφρα γνῶς κατὰ θυμὸν, ἀτὰρ εἴπησθα καὶ ἄλλω.

h. Intensity of personal feeling.

Il. 1. 429: χωόμενον κατὰ θυμὸν. 555: δέιδουκα κατὰ φρένα, δέος behaves as φρήν directs. 11. 658. 13. 86: καὶ σφιν ἄχος κατὰ θυμὸν ἐγίγνετο δερκομένοισιν. 338, channel for exercise of feeling. 416: γηθήσιν κατὰ θυμὸν. 15. 21; 22. 409: κωκυτῷ τ' εἴχοντο καὶ οἰμωγῇ κατὰ ἄστυ. 414. 24. 512. 549: ἄνσχεο, μὴδ' ἀλίσστον ὀδύρεο σὸν κατὰ θυμὸν, meet the difficulty; do not let feeling control. Od. 1. 323. 4. 813. 5. 444: εὖξαιτο ὃν κατὰ θυμὸν. 13. 379: ὀδυρομένη κατὰ θυμὸν, gives rein to grief. 17. 578 (compare 20. 171: οὐδ' αἰδοῦς μοῖραν ἔχουσιν). 19. 390: ἀντίκα γὰρ κατὰ θυμὸν οἴσατο, takes mental stand. 23. 345.

(2). Κατὰ and κατά-compounds with Genitive.

a. Pure Genitive. The particle, as elsewhere, is the index of power; the case marks the limitation of power, the suspension of action by an external influence, reciprocity, contact. Il. 3. 217: ὑπαὶ δὲ ἴδεσκε κατὰ χθονὸς ὄμματα πῆξας, | . . . | . . . αἰδρεῖ φωτὶ ἐοικώς. 5. 696: κατὰ δ' ὀφθαλμῶν κέχυντ' ἀχλὺς. 13. 385, kept in touch. 504: αἰχμὴ δ' Αἰνείαιο κρᾶδαινομένη κατὰ γαίης | ὤχετ', suspended, ineffective. 580. 16. 123. 18. 24: κόνιν αἰθα-

λόεσαν | χεύατο καὶ κεφαλῆς, χαρίεν δ' ἥσχυνε πρόσωπον. 19. 39: στάξε κατὰ ῥινῶν, ἵνα αἱ χρῶς ἔμπεδος εἴη, the power that sends the preservatives into the medium which absorbs them, coöperates with them. 20. 321, ὀφθαλμοί and ἀχλὺς must have it out between them. 21. 172, ἔγχοις misses mark, passes out of actor's control. 23. 100. 282: ἔγρον ἔλαιον | χαιτάων κατέχευε, λοέσσας ἔδατι λευκῶ, reciprocal action between χαιταί and ἔλαιον. 765, κατὰ marks the power of the pursuer, the case the precedence of the pursued; in the shadow of control. 24. 642, the lingering contact of taste. Od. 6. 230: καὶ δὲ κάρητος | οὔλας ἦκε κόμας, ἑκινθίνῃ ἄρθει ὁμοίας, κάρη lends support to κόμαι, as the living stem sustains the flower. 8. 85, κεφαλὴ lacks the help of φᾶρος. 9. 330. 10. 362: θημῆρες κεράσασα κατὰ κρατὸς τε καὶ ὄμων, the delight of the bath. 12. 93, home; free ingress and egress. 23. 156. 24. 317.

In the post-Homeric language the construction of κατὰ with genitive reflects the earlier usage, though the advance from the material to the moral sphere is distinct. Plat. Phaed. 112 C: δυνόμενα κατὰ τῆς γῆς . . . πάλιν εἰς τὸν Τάρταρον ἐμβάλλει. 113 C, free movement in responsive environment: Sophist. 232 C: κατὰ πάντων λέγεται τι, series responding to generalization. 253 B. Polit. 276 C. Symp. 212 E: ἄρα καταγελάσεσθέ μου ὡς μεθύνοντος; he laughs best who laughs last; the worm will turn. Phaedr. 260 B: συντιθεῖς λόγον ἔπαινον κατὰ τοῦ ὄνου, ἵππον ἐπονομάζων, the actor surveys the field and awards praise or blame; the definition may not fit, the relation set up may not abide. 278 E: Νέος ἔτι . . . ὃ μέντοι μαντεύομαι κατ' αὐτοῦ λέγειν ἐθέλω, he may turn out different. Gorg. 472 A: ἐὰν βούλῃ κατ' ἐμοῦ μάρτυρας παρασχέσθαι, on presumption of my guilt. Meno 74 B. 77 A. Menex. 249 E: ἀλλ' ὅπως μου μὴ κατερεῖς, let it be a secret between us. Rep. 344 D: ὥσπερ βαλανεῖς ἡμῶν κατατλήσας κατὰ τῶν ὥτων ἀθρόον καὶ πολὺν τὸν λόγον, could not help ourselves. 398 A: μύρον κατὰ τῆς κεφαλῆς καταχέαντες. 411 A: καταυλεῖν καὶ καταχεῖν τῆς ψυχῆς διὰ τῶν ὥτων ὥσπερ διὰ χώνης ὡς νῦν δὴ ἡμεῖς ἐλέγομεν . . . ἀρμονίας, ψυχὴ responds to ἀρμονίαι as κεφαλὴ to μύρον. Critias 119 E: πρὸς τὴν στήλην προσ-αγαγόντες κατὰ κορυφὴν αὐτῆς ἔσφαττον κατὰ τῶν γραμμάτων, κορυφὴ locates σφαγή; γράμματα hold the effect of σφαγή in suspension before the eye. 120 A (compare 11dt. 4. 62). Legg. 637 E. 773 B. 800 D. 941 A: γραφαὶ κατὰ τοῦτων ἔστων ὡς

. . . ἀσεβησάντων. Ar. Eq. 1091: τοῦ δήμου καταχεῖν ἀρυταίνῃ πλουθυγίαν. Nub. 74: ἀλλ' ἵππερόν μου κατέχεεν τῶν χρημάτων, my purse must bear the brunt of all his horsiness. Vesp. 7. Lysias. 16. 8: ὅτι περιφανῶς ἐτόλμησάν μου καταψεύσασθαι, a partaker, though unwilling, in the transaction. Xen. Cyr. 6. 1. 36: αὐτὸς δ' ἔμαντοῦ κατέγων μὴ ἂν καρτερῆσαι, had to admit the charge. Hdt. 1. 10: ὡς δὲ κατὰ νότου ἐγένετο ἰούσης τῆς γυναικὸς ἐς τὴν κοίτην, had her at disadvantage. 75: κατὰ νότου λάβοι. Thuc. 1. 62.

b. Genitive as Ablative. Whether, as the external limitation of action, the receptive, suspensory, transmissive force or the precipitative sense of the case is dominant is determined by the setting. The former capability implies the latter. κατὰ with ablative-genitive marks, in particular, the power of gods, of resistless streams and other forces of nature, the rush of the warrior, the impulse of personal feeling.

Il. 1. 44: βῆ δὲ κατ' Οὐλύμποιο κρήνων χωόμενος. 2. 167. 5. 109. 111: Ὀθέμελος δὲ καθ' ἵππων ἄλτο χαμᾶζε. 6. 128: εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας. 232: καθ' ἵππων αἶξαντε, | χεῖράς τ' ἀλλήλων λαβέτην. 8. 410. 9. 15: ὥστε κρήνη μελάνδρος, | ἥτε κατ' αἰγίλιπος πέτρης δνοφερὸν χέει ὕδωρ. 11. 423. 493. 13. 138. 539. 772: τῶν ὦλετο πᾶσα κατ' ἄκρης | Ἴλιος αἰπεινή. 14. 298. 15. 79. 169. 237. 16. 548: Τρῶας δὲ κατὰ κρήθεν λάβε πένθος. 17. 438: δάκρυα δέ σφιν | θερμὰ κατὰ βλεφάρων χαμάδις ῥέει μνηρομένοισιν. 18. 616. 20. 52: αὔε δ' Ἀρης . . . | ὅξυν κατ' ἀκροτάτης πόλιος Τρώεσσι κελείων. 189. 401. 22. 187. 411: πυρὶ σμύχοιτο κατ' ἄκρης. Od. 4. 680: τὸν δὲ κατ' οἴδοῦ βάντα, bearer of important tidings. 5. 313: ἔλασεν μέγα κῆμα κατ' ἄκρης, wherein the power is stored thence it is released. 6. 102: οἴῃ δ' Ἀρτεμις εἴσι κατ' οὔρεος ἰοχέαιρα, her home; she has all the rights. 8. 508: κατὰ πετράων βαλέειν ἐρύσαντας ἐπ' ἄκρης, external sphere would coöperate with action, exercised in either direction. 14. 399. 16. 190. Thuc. 7. 44: κατὰ τε τῶν κρημνῶν, compare καταδιώκειν. Eur. 1. T. 1429: κατὰ στύφλον πέτρας | ῥίψωμεν. Plat. Legg. 909 B: πόλεις χρημάτων χάριν ἐπιχειρῶσι κατ' ἄκρας ἐξαιρεῖν. Hdt. 6. 18, contrast κατὰ κράτος αἰρεῖν (Isoc. 4. 119) without reference to the previous condition of the object; action and its effect alone regarded. Aesch. Cho. 672: κατ' ἄκρας . . . ὡς πορθοῦμεθα. Soph. Ant. 201. O. C. 1242. Eur. 1. A. 778. Thuc. 4. 112.

As, in the construction of κατὰ with accusative—the interior

channel of the action—the content of the substantive modifies the character of the connection, reflecting now one phase now another of the action, so in external situations the quality inherent in the substantive with which *κατά* is combined is in harmony with now the one now the other of the limitative powers of the genitive—the exterior channel of the action—and helps to determine the function of the case in any setting. Thus, in *κατὰ πέτρας ῥίπτειν* the nature of *πέτρα* suggests the termination of the suspensive, the inception of the separative force of the case, whereas in *καταγέλῃς μου* the content of *μου* raises the notion of retardation of action. In *Od.* 8. 508 the two functions occur side by side: *ἐπ' ἄκρης, κατὰ πετράων*; and this would seem to be the natural order of development: suspension, precipitation. Pure genitive involves ablative potentiality; ablative implies previous suspensory relation.

Apart from the sphere of case, the same principle, involving the character and attitude of the subject, seems operative in the relation of *οἶος* to *οἶός τε* and of the final clause to the consecutive.

VIII. DISAPPEARANCE OF *ἀνά* AS PREPOSITION.

In the complementary yet subordinate relation which *ἀνά* holds to *κατά* is found perhaps the chief reason for both the beginning and the end of its life as preposition. The association starts in the earliest language, e. g., *Il.* 3. 355: *ἧ ῥα καὶ ἄμπεπαλὼν προίει δολιχόσκιον ἔγχος, | καὶ βάλε Πριαμίδαο κατ' ἀσπίδα*, and persists until it emerges in such expressions as *ἄνω κάτω*, *ἄνω καὶ κάτω*, *ἄνω τε καὶ κάτω*, whose indiscriminate sense is shown by the nature of the actions with which they are regularly connected; f. i., *Eur. H. F.* 953: *ἔρπειν*. *Bacch.* 349: *συχχεῖν*. *Ar. Lys.* 709: *περιπατεῖν* (compare 'up and down the porch'). *Ach.* 21: *φεύγειν*. *Eq.* 866: *κυκᾶν*. *Dem.* 21. 91: *στρέφειν*. *Dinarch.* 1. 17: *μεταβάλλειν*. *Plat. Gorg.* 481 E, though here also the subordination of *ἀνά* is maintained in the order. *Κατά* will have the last word, will lay the correcting hand on its unstable associate. It is the vacillating, passive, temporary character of *ἀνά* that fits it as a foil to *κατά* and unfits it for prepositional use. *Ἀνά* points to conditions external to the action and to the actor, and it is chiefly when, in dramatic situations, the substantive is of such special character as to

harmonize in sense with the particle that the latter leaves the bosom of the verb. The combination with the abstract or semi-abstract noun (*θυμός*, *ἰθύς*, *κλόνος*, *μάχη*, *ὄμιλος*, *οὐλαμός*, *φόνος*), relatively unfrequent though this be, is an indication of the particle's uneasiness in exile, its yearning for the return. It paints the picture, but needs the support of the verb. *Κατά* by virtue of its active, independent, dominating nature is equally at home in the stream of the action and with all that is either effected or affected¹ by the action. *Ἀνά* reflects circumstance; in *κατά* is written the record of character's control of circumstance.

¹The exception, which excites Cobet's ire (A. J. P. 5. 385), proves the rule. To *-γελᾶν* add *-αρᾶσθαι*, *-κρίνειν*, which are influenced by the behavior of the uncompounded form.

LIFE.

The writer was born in Winchester, Virginia, May 10, 1857. After preparation at the Shenandoah Valley Academy he entered, October, 1879, the University of Virginia and there pursued chiefly the study of the classical languages.

From 1886 to 1896 he was instructor in Latin and Greek in the Episcopal High School of Virginia.

In October, 1896, he became a student of the Johns Hopkins University and received the degree of Doctor of Philosophy in June, 1899.

Among the teachers in the Johns Hopkins University to whom it is a pleasure to give public expression of thanks are Professors M. Bloomfield, C. W. E. Miller, and K. F. Smith.

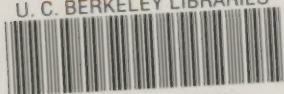
To Professor Gildersleeve both for his personal friendship and for the unique value of his teaching the debt of gratitude is greatest.

346625

Kern

UNIVERSITY OF CALIFORNIA LIBRARY

U. C. BERKELEY LIBRARIES



C047838834

